The rooting out of the Romishe Supremacie.

wherein is declared, that the authoritie which the Pope of Rome doth chalenge to him selfe ouer all Christian Bishops and Churches, is vnlawfully vsurped: contrarie to the expresse word and institution of our Saviour Jesu Christ: who did giue equall power and authoritie to all the Apostles, Bishops, and Ministers of his Church, whereof he is the true corner stone, and only heade.

Set foorth by William Chauncie *Esq.*

AT LONDON,
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for Iohn Perin.
AN. 1580.

A. p. 349. 380*

TO THE RIGHT Honourable, and his ſingular good Lord, the Lorde Robert *Dudley, Earle of Leycester, Baron of Denbigh* Knight of the moſt Honourable orders of the Garter, and of Saint Michell, Maſter of the Queenes Maieſties horſes, and one of the Lordes of her highnes moſte honourable Priuie Councell. *William Chaunce* Eſquier, wiſheth proſperous continuance of health, long life, and honour, with increaſe of the grace, and all bleſſings of Almightie God.

IT is very well knowen, and very woorthy to bee conſidered, how the tranſgreſſion and breaking the commandement of Almightie God by our firſt parent Adam, in Paradiſe, did ſo vehemently diſpleaſe the Lord through diſobedience, and ſo greatly infect al mankinde with ſinne, that Adam loſt thereby, not only his Angelical eſtate of innocencie, but alſo the moſt bleſſed ioyes of paradiſe, from the which he was driuen out into this worldly vale of miſerie, therein to get & eate his foode with the ſweate of his face, as Gen. 3. 19.

God did him commaund. Whereof it came to paſſe, that his two firſt naturally begottē ſonnes of Eua his wife, the Elder named Caine, & the younger Abel, being the two firſt brethren in this world, who therfore ſhould moſt ſingularly and intirely haue loued ech the other aboue al other creatures: yet the infection of their Father Adams ſinne wrought ſo, that becauſe Abels oblation to God dutifully made, was of him well accepted. and Cains oblation was not regarded, Caine therfore did ſo much hate & enuie his brother Abel, that when they were in the fielde, he malicioufly fell vpon and did wilfully murther him, of whom he neuer was offended. This malice and ſinful enuie of Cain, hath euer ſith that time ſo cleaued to mans nature and infected all mankind, that no excellent worke or deede can be lightly done by any man, but ſome other ſtraightways are readie through enuie to deſpiſe it, and ſpeake reprochfully of it. Yea, not ſo much as the ſingular and famous learned in diuinitie, or in any other knowledge of commendable artes, can ſet his penne to the booke for the deuiſing or ſetting forth of any worke to the aduancement of the glorie of God, and benefite of his Churche, but ſome there are, who moued with malice & enuie

Gen. 4. 8.

enuie, by writing or ſpeaking will hinder & depraue it to the vttermoſt of their powers, as by plaine experience in all Chriſtian kingdomes hath beene, and is ſhewed, dayly, too manifeſtly, to the whole worlde. How greatly then, right honorable, ought I, beeing not brought vp in any Vniuerſitie, nor inſtructed in the artes of Logike and Philoſophie, be abaſshed to take vpon me to ſet downe in writing this my ſimple collection out of the Scriptures, and other lawes, and hiſtories: to be thereby made by ſome others a mocke and a gaſing ſtocke to euil diſpoſed perſons? Wherefore, had not your honour ſo earneſtly required to haue a copie of it, whereof my promiſe beeing paſt I might not denie it: otherwiſe truely it ſhould neuer haue gone further, but haue ſtill remained in my owne handes, for the onely putting of my ſelfe in memorie of the thinges therein gathered, as it may appeare by the ſimple doing of it. But to preſent it to you, this alſo made me the bolder, that I know your Lordſhip is of ſo Noble a nature, & courteous conditions: that you wil be a patrone and defender of it againſt all malicious and enuious perſons, which hereafter ſhall endeuour them ſelues by worde or writing to defame and ſlaunder it. I preſent it therefore vnto your Honour, ac-

cording to my promise: committing it wholy to your honourable protection, as vnto one moste worthy of it, for your true fauoring of Gods holy word, for setting forth of his glorie, for mainteyning the doctrine of his onely sonne our Sauiour Iesus Christ, & the suppressing of the Romish vaine and superstitious traditions and abuses. The which your godly vertues are ioyned together with singular affabilitie, iustice, clemencie: specially in forgiuing of iniuries. Which appeareth by that you haue not sought or wrought reuengement, or hinderance of any body for any wrongs don, either to your own person, or to your noble progenitors, at any time sith you haue ben in great authority vnder our prince, and right able to haue reuenged them: but gently & quietly haue borne al such things with great mildenes, and without opprobrious rebukes and rehearsals of them, made to any person, as farre as euer I could heare of, or learne. Wherein your great modestie, and magnanimitie, hath so much redounded to your immortall fame and honour, that I may right wel therefore compare you with the right noble Germanicus Cæsar, Lieutenant vnto the Emperour Tiberius ouer all Italie. Who during the time of his Lieuetenantship, did behaue himselfe so gently and vprightly to all men, that he

seldome

ſeldome entered into the Citie of Rome with out great peril & danger of his life, by reaſō of the throng & preſſe of the multitude of people, which gathered about him, for verie loue and deſire they had to ſee, and welcome him to the Citie. Theſe excellent giftes and qualities of that noble man Germanicus Cæſar, I ſay, can no more ſtaine or blemiſh your moſt noble vertues before touched: then the burning candle is able to dimme or darken the cleare bright ſhining ſonne at the noone day: whereof I my ſelfe (in the time of my great aduerſities, thorough moſt iniurious vexations and troubles of ſome enuious perſons) haue felt and taſted, to my great comfort and reliefe, as I can not but remember as long as I liue. For the which I can but pray, as I doe heartily, to almightie God, and wiſhe vnto your honour the ſame bleſſing, that he promiſeth to the iuſt and righteous man, by his holie prophet Dauid: Longitudine dierum replebo eum, & oſtendam illi ſalutare meum: *Which bleſſing of long life & aſſurance of ſaluation from almightie God, how heartily I wiſh vnto your honour, I haue giuen teſtimonie by preſenting vnto you this my little worke, ſet forth for the vtter rooting out of the vſurped Romiſh Supremacie out of all the Church of Chriſte, chiefely out of this* Pſal. 91. 16.

Church of England: and also for the declaring of the most true perfect equal authority, giuen by our Sauiour Iesus Christ, to al his Apostles, his Bishops, and godly ministers of his word & sacraments, within his true Church, wherof he is the only head & chiefe corner stone. Which thinges I my selfe haue bene ignorant of, vntil it hath now within these three yeares pleased God to giue me his grace to read his holy scriptures, and other good authours, and Doctours of his Church, to my great comfort and consolation. Whereby I was stirred vppe to gather, in this little treatise, these thinges which moued me to see and know the trueth: that if it were Gods will they might doe some good to the instruction of others also, to the only glorie of his sonne our Lord and Sauiour Iesus Christ,

who haue your honour alwayes
in his gratious protecti-
on. May.
1580.

Your good Lordships most humble at Commaundement

William Chaunc.

To the Christian Reader.

THe moſte excellent thing that Almightie God hath giuen to mankinde, is the knowledge of the trueth, the treaſure of his wiſdom, expreſſed in his holy ſcriptures. For without it we can neither know God, nor Ieſus Chriſt his ſonne our Sauiour and Redeemer, who ſaith of him ſelfe, *Ego ſum via, veritas, & Vita. I am the way, the trueth, and the life*: and no man commeth to my father but by me: and he that knoweth me, knoweth alſo my father. But the knowledge of this truth, which lightneth our mindes with the faith of God, and of his ſonne Ieſus Chriſt, by his holy word, deliuered in the Scriptures, hath bene many hundred yeres couered and hidden, from the moſt part of all temporall men, as they are called: yea from mightie Emperours, Kings, Princes, and Magiſtrates of this world, through the craftie practiſes of the Biſhoppes of Rome. Who to extoll Iohn. 14.

themſelues and their Cleargie, aboue all Emperours and princes, haue by wicked pollicie, hidden and withdrawen from them, and from all Chriſtians, the ſacred Scriptures conteined in the old and in the newe Teſtamentes, that thereby the deteſtable pride of the Biſhops of Rome and their Cleargie, might not be knowen to men, leaſt they ſhould perceiue how farre they did varie frō the example of Chriſt, and the humble godly liues of his Apoſtles and diſciples, of Biſhops and miniſters, for the ſpace of vj. hundred yeares after the church was planted by our ſauiour Chriſt. So that it came to paſſe, that the Biſhops of Rome raged and raigned like Gods vpon the earth, and no temporal prince durſt as much as looke vpon the worde of God, nor haue any bookes of the holie ſcriptures, leaſt they ſhould haue bene excommunicated for heretikes.

An vngodly pollicie, deuiſed of them, to the intent, ẏ their deueliſh pride & intollerable ambition might not be reformed by ẏ doctrine of Chriſt: which is moſt cōtrarie to their vſurped authoritie & ſupremacie, which they haue chalenged and vſed, ſith the time ẏ the Emperour Phocas,

more

more then ſixe hundred yeres after Chriſt, did grant vnto Boniface the third of that name, the title and authoritie of vniuerſal Biſhop ouer all other Biſhoppes: a thing moſt contrarie to our Sauiour Chriſtes inſtitution and commandements. Wherefore, gentle Reader, to the intent, that good Chriſtian people ſhould be no longer abuſed & deceiued, through the crafty practiſes of the Biſhop of Romes decrees and counterfet gloſes, whereby he hath vſurped his moſt vniuſt authoritie and title of ſupremacy, with which he hath almoſt blinded all Chriſtian people & kingdoms: I haue in this treatiſe briefely declared the truth of our Sauiour Chriſts two cõmiſſiõs, giuen ioyntly to all his Apoſtles, in ſuche manner, that they ſhould be in like authoritie and power, not one aboue the other in any degree. I haue alſo ſhewed how earneſtly and ſtraightly Chriſte did forbid all ſuperioritie and dominion to be amongeſt thẽ, which I haue approued both by the holie Scriptures, and by Godly auncient writers. I haue noted farther, what account was made of the Biſhop of Rome in the foure firſt generall Councels, euen the ſame which was made of other Biſhops

ſhops of the chiefe Sees, in Aegypt, in Aſia, in Greece and other prouinces. I haue declared, when this vſurped ſupremacie did firſt begin, and by whome: moreouer how greatly the Biſhops of Rome did fall from true Godlineſſe, from the faith of Chriſte, after they had obtained of the Emperours, that proude vngodly title of vniuerſall Biſhoppe. Wherein I haue touched the wicked behauiour of a fewe of them, to giue as it were a taſte of the fruites of their ſupremacie. Laſtly, I haue opened the dealinges of good princes againſte their wickedneſſe and tyrannie, in our owne countrie: making thereby manifeſt, that King Henrie the eight, was not the firſt king of this realme, who did expell that vſurped authoritie: but ẏ almoſt ful two hundreth yeares before King Henrie the eight, it was ſpurned at, and diuers lawes and ſtatutes were made by diuers Kinges of this Realme againſt it. So that by reading ouer of this little worke, they ẏ deſire to ſee the truth of this matter, ſhal wander, I truſt, no longer in the doubtes of darkeneſſe, for lacke of knowledge of the trueth, whiche is reuealed to vs by the worde of God, that

Chriſt

CHRISTE our Sauiour teacheth vs, euen hee who doeth say, *Ego ſum lux mundi, I am the light of the worlde*. Doubtleſſe he that walketh in this light ſhall knowe the trueth, and ſhall not wander in darkeneſſe of any Popiſh traditions and ſuperſtitions, which is the moſt daungerous and deadly kinde of darkeneſſe. Ioh. 8. 12.

Now, it is ſaide of Chriſte. *Qui ambulat in tenebris, neſcit quò vadit: He that walketh in darkeneſſe knoweth not whether hee goeth.* Let vs therefore heare our Sauiour Ieſus Chriſte. *Ambulate dum lucem habetis, ne vos tenebræ comprehendant. Whileſt ye haue the light of Gods worde, walke in it, leaſt the darkeneſſe come vpon you, and you returne againe vnto it, vt canis ad vomitum & ſus ad volutabrum. As a dogge to his vomit, as a ſow to her wallowing in the filthie mire of Popiſhe ſuperſtitions.* To the which entent, my truſt is in God that this little booke ſhall ſomewhat helpe you forward by ſatiſfying the conſciences of good people, who will reade it with deſire to learne the trueth. GOD graunt that we may all both learne it and followe it: that we neuer flie from it vnto errours of Ioh. 12. 35. 2. Pet. 2. 22 Pro. 26. 11.

vaine

vaine deuiſes of men, but onely put our whole hope, our confidence, and truſt, in the death and paſſion of our ſauiour Ieſus Chriſt, and leade a holie life according to his worde, to the glorie of God, to whome be all honour, Dominion, and Maieſtie for euer and euer.

Amen.

The

¶ The rooting out of the Romiſhe ſupremacie: wherein is declared, *that the authoritie which the Pope* of Rome doeth challenge to himſelfe, *ouer all Chriſtian Biſhops and Churches*, is vnlawfully *vſurped.*

Chap. 1.

That in controuerſies of religion, the truth muſt be tried by the holy Scriptures. That by the Scriptures no apoſtle, nor Biſhop hath a ſupremacie ouer others.

¶ Al maner of doubts & controuerſies, which may ariſe in our Chriſtian religion, the trueth therof muſt be tried with the touche of Gods word, as well in matters that concerne godly inſtruction, as in thoſe thinges, which doe belong to a Chriſtian conuerſation.

Doctrine

And firſt there muſt be brought in nothing into the Church of God, but that which God commaundeth. Moſes therefore

Doctrine. fore in giuing of lawes to the Israelites, diuerse & sundrie times hath this saying.

Exo.20. 1. *Dominus locutus est.* The Lord spake these wordes. And in the dayes of Ahas, when the seruice of God was polluted, and they sacrificed their sonnes & daughters vnto diuels, by causing them to passe through ỹ

8. Isay. 20. fire, the Prophet willeth them to repaire to the law & to ỹ testimony, if they speake not according to this word, it is because there is no light in them. And therefore

Leui. 10. 1 the fearce wrath of the Lorde was powred vpon Nadab and Abihu, sonnes vnto Aaron the high Priest, because contrary to the lawe of God, they offered strange fire: And this was the cause that Uzzah was stroken & slayne, because contrary to Gods commandement he would haue stayed vp the Arke of the Lord. And albeit the man had a good intention, & an honest meaning: yet the spirite of God reproueth the fact, and saith, God smot him

2. Sam. 6. 7. in the place for his Fault, & there he died by the Arke of God. And in the new Testament our Sauiour doth acknowledge that the doctrine was not his, but his fathers, and speaking of the spirit, he saith, that it shall call vnto minde those things which

which he hath spoken: and the Apostle did deliuer nothing else vnto the Corinthians, but that which he had receiued of the Lorde Jesus. And therefore Christ in the Gospell saith, My sheepe heare my voyce and as for a stranger they will not heare. Iohn. 10.

And this therefore moued the men of Berea to proue Pauls preaching by the writinges of the law, and the Prophets: and this moued Paul to denunce an accurse against those which went about to preach an other Gospell, yea if it were himselfe, or an Angel from heauen. And therfore Augustine hath this worthy saiing: *Audi, dicit Dominus, non dicit Donatus, aut Rogatus, aut Vincẽtius, aut Hilarius, aut Ambrosius, aut Augustinus, sed dicit dominus*. Heare, ỹ Lord saith it, not Donatus saith it, or Rogatus, or Vincentius, or Hilarius, or Ambrose, or Augustine, but ỹ Lord affirmeth & aduoucheth. And the same in an other place, *Ista controuersia iudicẽ quærit, iudicet ergo Christus, & cui rei mors eius profecerit, ipse dicat*. This cõtrouersie seketh a iudge, let Christ then iudge, and let him tell what thing his death hath profited. And this did that good & most Christian Constantine in ỹ councel of Nice, for the ap-

Act. 17. 11

Gal. 1. 8.

Epist. 48.

Aug. de nuptiis & concupiscentia. lib. 2. cap. 33.

appeasing of Sectes which were crept in to the Church, referred the Bishoppes & the councel to the scriptures of God. But heretikes cannot away with the word of God, as it may appeare in the Pharisees, which did greatly regarde the doctrines of men, contemning & despising the commandements of almighty God. In Montanus, who being delighted in ỹ doctrine of Deuils forbidding meates & mariage, did leaue the word, and did flee to reuelations: in madde Manicheus, who for the establishing of his errours did shroud him selfe in the harbour of his hellish inspiratiõs: in Adimantus his disciple, infected with the poyson of his master, who did bend him selfe fully and wholy to dispraise the scriptures of God: but moste manifestly in the papistes, which for the maintenaunce of their most vile and abominable superstition haue called the worde of God a nose of wax, or a shippmans hoose, as of late did that fleshly & carnall Cardinall Cusanus, or a blacke or an inckie gospell, as did of late time Eckius & Pighius, two principall pillers of ỹ popish Sinagogue or *Semen Turcicũ* a turkish seede, whereas it is the seede

Trip. lib. 2. cap. 5.

Mat. 15.

1. Tim. 4. 3.

Chrisost. de sancto & adorando spiritu

Aug. contra Adimantum. cap. 3.

of

of the immortall and euerliuing God, as some time did that pestilent prelate, I meane poysoned Poole. Therefore leauing these mē in their errours, let vs remember that are the Children of God, if there be any errour in doctrine to referre our selues to the written word of God. 1. Pet. 1. 23

And as in doctrine, so in like manner for the ordering of our conuersation, and for the amendement of our leude liues. Conuersation.

And therefore by Moses, almightie God saith. Let not euery one doe that which is right in his owne eyes, but that which I commaund, you shall obserue. Yea god calleth the following of a mans owne fācie, and the seeking for to accomplish the desire of his owne heart, whoring. And whereas the Iewes had a great opinion of their fathers doinges, being drawen thereto by a natuall affection, God reclameth them, and by his prophet he saith You shall not goe in the wayes of your fathers, I am the Lorde your G O D: walke in my preceptes. And therefore Dauid woulde haue a yong man to rule himselfe, according to Gods worde, and this would the graundmother of Timothie, and therefore she trained him in the Deu. 12. 8. Num. 15. 39. 40. Ezech. 20. 18. Psal. 109. 2. Tim. 1. 5

ſcriptures from his verie youth. Verily, verily the wayes of the Lord are righteous, and the iuſt will walke therein: but as for the vngodly which haue ſolde themſelues vnto ſinne, do breake in ſunder the cordes of Gods lawe, becauſe they hate and abhorre to be reformed. And therfore hauing committed the workes of darkenes, doe enuie and mallice at nothing ſo much, as at the light, for *Qui malè agit, odit lucem*. He that doth euill, hateth the light. As it may appeare in the Popes of Rome, who will not haue their doinges to be called in queſtiõ, as it may appeare by that ſpeach of Paul the ſecond. *Pontifex ſum, mihiq; licet pro arbitrio, &c.* I am Pope, I may do as I liſt. And therfore this is decreed in their decretals *Sacrilegij eſſet inſtar, diſputare de facto Papæ*. It ſhould be accounted ſacriledge for any man to reaſon of the Popes doing. And the reſt of the popiſh cleargie are ſicke of a diſeaſe called *Noli me tãgere*. But cleane contrary is it in the Church of God, where the mẽbers do committe themſelues fully & wholy to be cenſured by the worde of God, neither going vnto the right hande, or to the left: and whereas they are called Gods buil-

Iohn. 3.

Platina in vita Pauli ſecundi.

Diſtinct. 40. ſi Papa in gloſſa.

building, are gladd to be squared by the rule of ỹ scripture, and therfore no doubt, but peace, euen that peace which passeth all vnderstanding shall come vnto them which so walke, and mercy to the Israel which doth appertaine to God. Gal.6.16. And therefore both in thinges which doe concerne doctrine, or haue a respecte vnto a godly life, let that at al times take place, which our Sauiour Christe hath willed vs to search out the trueth of them by the Scriptures. For in the fifth Chapter of Iohn.5. the Gospell after saint Iohn, when hee had rebuked the Iewes, because they woulde not beleeue his doctrine which he brought them from God his Father, he saide vnto them, *Verbum ejus non habetis manens in vobis, quia quem misit ille, huic vos non creditis. Scrutamini scripturas, quia vos putatis in ipsis vitam æternam habere: & illæ sunt, quæ testimonium perhibent de me.* You haue not gods word, saith Christ, remaining in you: for you doe not beleeue him, whome the father hath sent. Search you the scriptures, for in them you think to haue eternal life: and they beare witnes of me. Which wordes of our Sauiour Christ haue enforced me the more

boldly to search out by his holy scriptures the bishop of Rome his suspect authority, I meane his supremacie and vniuersall iurisdiction, most vniustly clamed, and vsurped by him, for these eight or nine hundred years, cleane contrarie to Christ his word and commaundement.

For it is forbidden by him, as the stories of the Euangelistes do shewe in the holy scriptures. And, as it doth appeare by storyes ecclesiasticall, the Bysshoppes of Rome haue chalenged and vsed it onely sith Bonifacie the thirde obtayned it of the Emperour Phocas: of whom he was proclamed vniuersall Bysshoppe, to the ouerthrowe of true religion, in the Church of Christ, of vertue, godlinesse, humilitie, and obedience amonge all the cleargie, of the imperiall estate, and maiestie of the noble Emperours and kinges, from whome they had their first authoritie, and not from our Sauiour Jesus Christ. The which I will endeuour to shewe in this litle worke, & specially by the two cõmissions that he gaue: the one before his death and passion, the other after his resurrection, to all his Apostles, in like and equall manner, that not one of them

them might thereby challenge any iote of authoritie or power ouer or aboue the other, as by the commissions themselues the whole world easily may see. Nowe, as no subiecte can haue any higher or larger authoritie then is limited and expressed by plaine wordes in his commission, by his emperours or prince, whosoeuer it be that graunteth it, and as euery one of the commissioners, to whom it is directed, haue that authoritie which in their commission is mentioned, and no other: euen so in the commission that our Sauiour Christ gaue to his Apostles, euerie one of them ought obediently to obserue their maisters commaundemente with his authority giuen to them, and not to breake it, and goe beyonde the bondes and lemitation of it. Yea, much lesse shold they dare to breake it, then any subiecte dare the commaundement and commission giuen him by his Prince, a Prince of this worlde: whose commission, no subiect will be so bolde to breake in any one point, because he knoweth the daunger of it. As for the Bishoppes of Rome howe they haue brokē their maister Christes commission, you shal find by their doinges

ings, moſt cõtrary to his two ſpecial cõ-
miſſions beforе mẽtioned: ſpecially in ta-
king vpon thẽ higher power, & greter au-
thoritie, then any other Biſhoppe hath, or
euer had from our ſauiour Chriſt: to wit,
that they are and ought to be ſoueraigne
heades and rulers, not onely ouer all
other biſhopes in this worlde, but alſo a-
boue all Emperours, Kinges, and Prin-
ces. Which being cleane contrarie to
their Maiſter Chriſtes commaundement
& commiſſion, thereby they haue manife-
ſted themſelues to be of thoſe very Anti-
1 Iohn. 2. chriſtes of whom the ſcriptures do make
mention.

Chap. 2.

That the firſt commiſſion of Chriſt to his Apoſtles, when he ſent them to preach the Goſpell, did giue no authoritie to Peter aboue the reſt, but like and equall vnto them all.

THE firſt meſſage and commiſſion giuen by our ſauiour Chriſte to his Apoſtles, is declared by the holy Euangeliſt Saint Matthew, in

in the 10. Chapter of his Goſpell. Where he ſheweth, that the twelue Apoſtles being called together, they had power giuen them ouer all vncleane ſpirites, that they might caſt them out, and alſo cure & heale all manner ſickneſſe and diſeaſes. Wherupon hauing recited the names of Chriſtes Apoſtles, he ſaith theſe wordes, *Hos duodecim miſit Ieſus, præcipiens eis & dicens: in viam gentium ne abieritis: in ciuitates Samaritanorum ne intraueritis: ſed potius ite ad oues quæ perierunt domus Iſrael. Euntes autem prædicate, dicentes, appropinquauit regnum cœlorum. Infirmos curate, mortuos ſuſcitate, leproſos mundate, dæmones eycite: gratis accepiſtis, gratis date.* These twelue, his Apoſtles, Ieſus ſēt forth, cōmāding & saying to thē: You ſhal not go into the way of the gētiles: you ſhall not enter into the cities of the Samaritās: but rather go you to the loſt ſheepe of the houſe of Israel: and as you go, preach, ſaying, the kingdome of heauen is at hand, heale the ſicke, raiſe the dead, cleanſe the leopers, and caſt out diuels: freely you haue receiued theſe things of me, freely giue thē. In this firſt meſſage and commiſſion of Chriſt, giuen to his twelue Apoſtles, you may plainely Matt. 10.

vnderſtande that he gaue equall and like authority vnto them al, without any preferring of any one of them before all his fellowes, he gaue the very loweſt (if any were loweſt) as greate and large power, as he gaue vnto the higheſt, no exception being made of any one, as higher in authority then they all. So that neither Peter nor any ſuppoſed ſucceſſour of Peter can claime any ſuperiority by this ordinaunce and commiſſion of our ſauiour Chriſt. And therefore if they enter into any higher authority, it muſt be otherwiſe then by Chriſt, belike by that way, which Chriſt himſelf doth mention in the goſpel of Saint Iohn, where he ſayth, *Ego ſum oſtium: qui non intrat per oſtium in ouile ouium, ſed aſcendit aliunde, ille fur eſt & latro:* I am the dore: he that entreth not by the dore into the Shepehouſe, but climeth vp ſome other way, he is a theefe and a robber. Whereof it followeth, that if the Byſhops of Rome haue challenged ſuche authority which our ſauiour Chriſt hath not giuē them, but they haue obteined it otherwiſe by worldly pollicies: then they deſerue to be called by the names, that Chriſte hath appointed for them, euen

Iohn. 10.

théeues and robbers. Now this wil easily and clearely be proued that the Bishop of Rome hath had no such vniuersal authority from our sauiour Christ. Then what names, what titles of dignity ought we to attribute to the Bishops of Rome: which so haue abused Christes Church, sith the time of the good bishop Gregory the first: who did vtterly withstād the decrée of the Emperour Mauricius, by the which he would haue made John the patriarch of Cōstātinople, vniuersali bishop ouer all the bishops of Christs catholike Church. For he would not suffer this decrée to be receiued within his prouince of Italy but vtterly reiected it: and wrote not only to the emperour, how greatly he did offend almighty God, in admitting this new, prophane, blasphemous name, and authoritie into the Church of Christ, empairing the authority which he hath giuen to the rest of his bishops and ministers: but also to John the patriarke, that he by taking and vsurping that authority, did shewe him self in pride and presūption to be the very forerunner of Antichrist. Wherby it came to passe that Mauricius the Emperour was so greatly offen-

Gregor. epistolarum. Lib. 4. Epist. 32. & 38.

Platina de vitis pontificum Romanorũ in Gregorio primo. Volaterranus. Centuria. 6. fol. 872.

offended with this good Gregory, that, as Platina doth report, he exhorted the Lũbardes to set vppon the city of Rome: which Agilulfus the king of Lumbardy did, besæging it a whole yeare: Howbeit in the end he was faine to go away without any hurt done to the city, that was saued by the mighty prouidence of God.

Chap. 3.

That Christ in the promise of his second commission, saying vnto Peter. *To thee will I giue the keyes of heauen*, doth giue him no supremacie, Neither by these wordes, *I haue prayed for thee Peter, that thy faith faile not.*

NOwe, to returne to the commissions of Christe, because that betwixt the first, whiche was giuen before his passion to his Apostles, as I haue declared, and the second which he gaue them after his death and resurrection, Christ did open to them in the meane time his purpose and intent, both for giuing them further authoritie, then before he gaue them, and for in-

inſtructing of them what they ſhould doe with it: he therefore demaunded of his diſciples, what men did talke of him, and whom they ſaide him to be. To whome when they aunſwered: ſome, that Thou art Iohn Baptiſt, and ſome, Elias, & others, Ieremias, or one of the prophets: then Ieſus ſaid vnto them, *Vos autem quem me eſſe dicitis: Reſpondens Simon Petrus, dixit: tu es Chriſtus filius Dei viui. Reſpondens autem Chriſtus dixit ei: beatus es Simon Bar-iona, quia caro & ſanguis non reuelauit tibi hoc, ſed pater meus qui eſt in cœlis. Et ego dico tibi, tu es Petrus, & ſuper hanc Petram ædificabo Eccleſiam meam, & portæ inferni non præualebunt aduerſus eam. Et tibi dabo claues regni cœlorum: & quidcunque ligaueris ſuper terram, erit ligatum in cœlis, & quidcunque ſolueris ſuper terram, erit ſolutum in cœlis.* But whom, ſaith Chriſt, do you ſay that I am. He ſaid not, Peter, who doſt thou ſay that I am: but in the plurall nomber, to all his Apoſtles, who doe you ſay that I am. Then Peter, as the mouth and ſpeaker of them al, ſaid, Thou art Chriſt the ſonne of the liuing God. To whom our ſauiour Chriſt aunſwered and ſaide: bleſſed art thou Simon the ſonne of Ionas: for fleſh Matt. 16.

and

and bloud hath not reuealed it to thee, but my father which is in heauen. And I say to thee, *Tu es Petrus*, alluding to the name of Peter, for his perfect faith on the head corner stone, ỹ is to say, on Christ, whereupon Peter him selfe was builded, and not Christ vpon Peter: therefore Christ said, Vpon this rocke or stone, of thy confession of me to be the sonne of the liuing God, will I builde my Church, and the gates of hell shall not preuaile against it. Christ did not say, against thée Peter, but against it, that is, his true Church, builded vpon that faith that Peter then confessed, and not vpon Peters person. I doe beléeue there is no man so ignoraunt or voide of knowledge, that will iudge our Sauiour Christ would build his Church vpon so weake and fraile a foundation, as Peter was, if we regard not his profession, but his person: who shewed himselfe more wauering and vnstable then any other of the twelue Apostles, as one
Matt. 26. that vtterly denied his Maister Christe thrée times in one day: and also before that did speake such carnall and worldly wordes vnto him, that Christe was faine to answere him, Thou art an offence vn-

to

to me: and added moreouer, Get thee behinde me Sathan. Wherefore I do leaue it to the iudgement of euerie good Chriſtian man, whether it be more agreeable to our faith, and ſafe for the Church of God, to be founded vpon Chriſt, or vpon Peter: vppon the ſonne of the liuing God, whō Peter confeſſed, or vpon a man, who vtterly denied the ſonne of the liuing God, ſaying, Non noui hominē iſtum, and that cum iuramento, I do not knowe this man, and bound it with an othe, as the Goſpel doth teſtifie. Matt. 16. Matt. 26.

It is certaine that Chriſt builded his Church vpon that rocke or ſtone, which was ſure & ſtedfaſt: euen vpon the faith confeſſed by Peter, and not vpon Peter. And that by the iudgement of the olde fathers, as Hillarie affirmeth in his ſecond booke *De Trinitate. Hæc eſt vna fœlix fidei Petra, quam Petrus ore ſuo eſt confeſſus.* This is the onely bleſſed rocke of faith, whiche Peter confeſſed by mouth. And *Chryſoſt. in Matth. Hom. 51. Super hanc petram in hac fide & confeſſione ædificabo Eccleſiam.* Vpon this rocke, vpon this faith and confeſſion, will I builde my Church. And Saint Auguſtine in his 13. ſermon vpon Matthew ſaith Iuellus in replicatione ad reſponſum Hardingi fol. 221. 222. 246. 262.

faith, *Non me ædificabo ſuper te, ſed ædificabo te ſuper me*. I wil not builde my ſelfe of thee, but I will build thee vpon me. And this was the meaning of Chriſt. For after Peter had ſaide, *Tu es Chriſtus filius dei viui.* Chriſt ſaid not, *Super te Petrum*, vpon thee Peter, but *ſuper hanc petram*, vpon this rocke, or ſtable ſtone, euen thy confeſſion of me to be the ſonne of the liuing God, I will build my Church, and the gates of hell ſhal not preuaile againſt it. He ſaide not, againſt Peter, but againſt his Church, which he builded vpon that rocke of faith that Peter helde. For Chriſtes words are, *Portæ inferni non*
Matt. 16. *præualebunt aduerſus eam*, in the feminine gender, againſt it: which muſt needes haue relation to *Eccleſiam*, His Church, & not to Peter: for then he would haue ſaid, *Non præualebit aduerſus eum.* Likewiſe he ſaide immediately, *Tibi dabo claues regni cœlorum*: To thee will I giue the keyes of the kingdome of heauen. Now it is plain that he gaue thoſe keies vnto his Church, and not to Peters onely perſon: though he ſaide to him, but as to his Apoſtle, the charge pertayning to al his Apoſtles, and all the miniſters of his Churche, by like

right,

right, *Quodcunque ligaueris ſuper terram erit ligatum in cœlis, & quodcunque ſolueris ſuper terram, erit ſolutum in cœlis.* Whatſoeuer thou ſhalt binde vpon the earth, it ſhall be bound in heaue̅, & whatſoeuer thou ſhalt looſe vpon ẏ earth, it ſhalbe looſed in heauen. For otherwiſe thoſe keyes of loſing & binding had ben loſt cleane, and the authority of Chriſtes church had bene ouerthrowen for euer, if Peter onely ſhoulde haue poſſeſſed thoſe keyes, as parteining to himſelfe alone, and not to Chriſtes Church. For it followeth in the ſame chapter, how Chriſt telling his Apoſtles that he muſt go to Ieruſalem, and there ſuffer many things by the elders ſcribes and princes of the prieſtes, and be ſlaine, and the third day riſe againe from death: Peter tooke him aſide and rebuked him, ſaying, Let this be farre from thee, let not this happen to thee. Whereupon Chriſte turning him ſelfe to Peter, ſayd: *vade poſt me Satana, ſcandalum es mihi: quia non ſapis ea quæ dei ſunt, ſed ea quæ ſunt hominum:* Get thee behinde me, thou Satan, or Diuell: thou art an offence vnto me: for thou doeſt not ſauour of the thinges that are of God, but the thinges that are of men. So

that whatsoeuer Christ said to him before if the same had not concerned the authority of his whole church, but onely Peters person: thē al the vertue of those sayinges had bene clearely quenched, and taken from Peter, when Christ called him Sathan, and bad him come behinde him. But, that the right of these wordes doth belong vnto the whole Church, it is euident by the wordes of Christe that do follow in the eightēne Chapter, spoken to the Church: *Quæcunque ligaueritis in terra erunt ligata in cœlo: Et quæcunque solueritis in terra, erunt soluta in cœlo.* What soeuer ye binde in earth, shall be bound in heauen: and whatsoeuer ye loose in earth, shall be loosed in heauen. Yea, to regarde the substance of Christes wordes touching that authority of binding and lōsing mentioned to Peter, Christ said not, *tibi do claues regni cœlorum*, I doe giue the keyes of the kingdome of heauen to thee, but *tibi dabo*, I will giue to thee the keyes of the kingdome of heauen, to loose and to binde. So that Christes wordes were spoken of the time to come, not of the time present: to be giuen afterward, not as giuen presently. Whereof it doeth follow, that none of the Apostles had authoritie

Matt. 18.

Matt. 16.

ritie of binding and losing, of retaining and remitting the sinnes of all estates of men, through all nations: vntill our sauiour Christ had suffered his death, and had washed away our sinnes with his bloud, and had conquered death by rising from death. At the which time they receaued the holie Ghost, as it shall appeare in the second commission, and had that performed, whiche was promised, when Christ saide, I wil giue thee the keyes of the kingdome of heauen. But in the meane season, before that was performed: Christ perceiuing by his diuine prescience and foreknowledge, that Peter should denie him thrise in one day, he saide vnto him: Simon, *Ecce Satanas expetiuit vos vt cribraret sicut triticum: ego autem orani pro te, vt non deficiat fides tua: & tu aliquando conuersus confirma fratres tuos. Ipse verò dixit ei, Domine tecum paratus sum in carcerem & in mortem ire. At ille dixit, dico tibi Petre, non cantabit hodie gallus, donec ter abneges, nosse me.* Simon, saith the Lord to Peter: Behold Sathan hath desired you, to syfte you like wheat: but I haue praied for thee, that thy faith fayle not: therefore when thou at length art conuerted, confirme & sta-

John. 20.

Luke. 22.

ſtabliſh thy brethren. Then Peter ſaide vnto him, Lorde I am ready to go with thee into priſon & vnto death. But Chriſt ſaide, Peter, I tell thee, the cocke ſhall not crowe this day, vntill thou haſt thrice denied that thou knoweſt me. Whiche woꝛdes of Chꝛiſt were fulfilled the ſame night, as ſone as he was bꝛought beſoꝛe the high pꝛieſt. Foꝛ Peter being amongſt them that ſtode by the fire, when he was repoꝛted of by a maide, that he was one of thoſe which were with Chꝛiſt: he aunſwered, I doe not knowe him. When againe he was tolde by another man, who ſtode by the maide, that he was of them: he anſwered, I do not know him. Anone after, the thirde time, when another man ſaid, verily this man was with him, foꝛ he is alſo a Galilean: then Peter curſed and did ſweare, as S. Matthew doth witnes, that he knew not Chꝛiſt. And immediately the cocke did crowe. And Chꝛiſte lꝛoked back vpon Peter, and Peter went foꝛth, and did weepe bitterly. This I haue recited ſo muche the moꝛe at large: becauſe there be ſome, who would pꝛoue authoꝛitie giuen to Peter by the foꝛmer woꝛdes of Chꝛiſt: which if they be well

Matt. 26.

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conſidered, are but a manifeſtation partly of Chriſts Godhead in that he did foreknow Peter would denie him, partely of his mercie ſhewed gratiouſly to Peter, whoſe faith he did eſtabliſh with his praier, that he ſhould not diſpaire, as Iudas Iſcariot did, who after he had ſold Chriſt, went and hanged himſelfe. So, vpon this verie ſentence of Chriſt, *Ego rogaui pro te Petre, vt not deficiat fides tua*: Saint Chriſoſtome doth ſay, that Chriſte the more ſharpely to reproue Peters pride, (who did preſume more of him ſelfe, then any other of the Apoſtles) doeth ſignifie before vnto him, that his fall ſhal be worſe then the fall of the reſt, and therefore néedeth greater helpe to raiſe him vppe againe. Wherefore that he might ſée and féele his owne weakenes: Chriſte ſuffered him to fal, & told him of it before it happened: yet he preſerued him wáll, through his great care & fauour, that he ſhould not fall from him, though he did denie him: wherwith he cõforted him in ſaying, I haue prayed for thee Peter, that thy faith fail not. Now as ſaint Chriſoſtome doth ſhewe, ỹ Chriſt did thus manifeſt his diuine knowledge and fauour vnto Peter, by foreſhewing

Chriſoſtomus in Mat. Cap. 26. Hom. 83.

him his fall, and promising that he would raise him: so likewise holie Beda writing on the same words, saith, that he who onely knoweth what is in man, both as God, did foretell in what sorte, at what time, how often Peter should denie him: and as merciful, did promise him the help of his defence, least that any of the faithful either vnaduisedly should presume of his owne standing, or more vnaduisedly should dispaire for his owne falling.

Beda in Euangeliũ Lucæ cap. 22. lib. 6.

Wherefore to passe ouer other thinges that might be saide, hereby it is manifest that the words of Christ spoken to Peter of his prayer for him, haue no force at all to proue any preeminence or superioritie in Peter: but they are rather of greate force against him, and those that chalenge to be his successors, sith they doe shewe a notable fall of Peter, by occasion that he had to greate a confidence in himselfe, as it is euident by Christes words.

Chap. 4.

That the second commission which Christ gaue out to his Apostles, was giuen in like sort as the first, not with any greater

ter authoritie to Peter, then to any of the reſt.

THe ſecond commiſſion whiche our ſauiour gaue to all his Apoſtles, was giuen to them after that he had ſuffered death vpon the croſſe for al mankinde, and hauing redæmed them with his precious bloude, was raiſed vp againe from death vnto life. This commiſſion is declared by the Euãgeliſt ſaint Mark in theſe wordes: *Nouiſſimè autem recumbentibus illis vndecim apparuit, et exprobrauit incredulitatem illorum & duritiem cordis, quia his, qui viderant eum reſurrexiſſe non crediderunt. Et dixit eis: euntes in mundum vniuerſum prædicate euangelium omni creaturæ: qui crediderit & baptizatus fuerit, ſaluus erit: qui verò non crediderit, condemnabitur.* Laſt of all he appeared to the eleuen Apoſtles ſitting at the table: and rebuked them for their vnbeleefe and hardnes of their heartes, becauſe they did not beleeue them which had ſeene him, being riſen from death. And he ſayde vnto them: Go you into all the world and preach the goſpell to euery creature: He that ſhal be- Mark. 16.

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leeue and be baptiſed, ſhal be ſaued: But who ſo will not beleeue, ſhall be damned: vnto which commiſſion he added further promiſes, what ſignes ſhould followe thē who beleeued: to wit, ỹ in his name they ſhould caſt out diuels, they ſhould ſpeake new languages, they ſhoulde take away ſerpentes, yea, if they did drinke poyſon, it ſhould not hurt them, they ſhoulde lay their hands vpon diſeaſed perſons, & they ſhould recouer. The meaning and manner of this commiſſion that Chriſte did giue them, is declared farther by the Euangeliſt ſaint Iohn, in that he doth ſay:

Iohn. 20. *Cùm ergo ſerò eſſet die illo, vna ſabbatorum, & fores eſſent clauſæ, vbi erant diſcipuli congregati propter metum Iudæorum: venit Ieſus & ſtetit in medio, & dixt eis, pax vobis. Et cũ hæc dixiſſet, oſtendit eis manus & latus. Gauiſi ſunt ergo diſcipuli viſo domino. Dixit ergo eis iterum, pax vobis: ſicut miſit me pater, & ego mitto vos. Hoc cùm dixiſſet, inſufflauit, & dixit eis: Accipite ſpiritum ſanctum: quorum remiſeritis peccata, remittuntur eis: & quorum retinueritis peccata, retenta ſunt.* The ſame day then at nighte, which was the firſt daye of the weeke, and when the dores were ſhut, where the diſciples

ciples were aſſẽbled for feare of the Iewes, Ieſus came & ſtood in the middeſt of thẽ, and ſaid vnto thẽ, peace be vnto you. And when he had ſayd that, he ſhewed vnto them his hands and his ſide, then were the diſciples glad, when they had ſeene the Lord. Then ſaide Ieſus againe vnto them, peace be vnto you: as my father ſent me, ſo I alſo ſend you. And when he had ſaide this, he breathed vpon them, and ſayde vnto thẽ: receiue you the holy ghoſt. Whoſoeuers ſinnes you ſhall forgiue, they are forgiuen them, and whoſoeuers ye retein, they are reteined. **By this later commiſſion our ſauiour Chriſt gaue to all his Apoſtles like power and equal authority, to go through the whole world, & to preach the goſpell of ſaluation to all creatures, of whome he ſaid in general.** He that ſhal beleeue and be baptiſed, ſhall be ſaued: he that will not beleeue ſhall be damned. **Ye gaue them equall authority and power to remit and reteine the ſinnes of all, both Iewes and Gentiles: which by their firſt commiſſion they could not, becauſe they had not authority to preach vnto any, but to the loſt ſheepe of the houſe of Iſrael, I ſay, this authority nowe giuen the Apo-**

stles, was giuen in equall and like manner to them all: and not to one more then to all the rest. Wherfore vnlesse that Satan had mightily puffed vp the bishops of Rome, naming them selues Peters successours, whome Christe once called Satan, and I know not in what they be his successours, vnlesse it be in that: it might seeme strange that any man pretending the name and faith of a Christian, shoulde so farre abuse Christes worde and commission, as to claim such authority, so far greater then his worde and commission doth extend vnto. But it is a true saying, who is so blind as he that wil not see? Verily if the Papistes woulde read and see with an humble spirit, and obedient hart to the almighty God, that which is written in his worde, as I beseeche the Lorde they may: then out of doubt they shoulde finde that Peter had no greater or larger authority then other the Apostles had. Neither did he euer chalenge such authority aboue other the Apostles, as the Byshops of Rome haue done aboue all other bishops, vnder the false pretence, that they are Peters successours, because for soth they are Byshops of Rome, & therein (as they

they ſay) doe ſucceede Saint Peter.

Chap. 5.

That Peter was neuer at Rome, as farre as may be gatherd by the ſcriptures, Therefore the Popes ſupremacie may not be laide on that foundation.

BVT to touch this by the way, for ſo much as they make ſo much a do about it, by the ſcriptures they can not proue ỹ Peter was euer at Rome: much leſſe that he was Byſhop of Rome. But this we can proue, that he was at Jeruſalem, and in many other places, gouerning and inſtructinge the congregation of Chriſte. Yea aboue three yeares after ſaint Paules conuerſion: we read that he went to Jeruſalem to ſee Peter: and hauing bene in ſundry countries, after other foureteene yeares he went vp to Jeruſalem againe, & talked with him. Peter afterward came to Antioche, where ſaint Paul alſo mette with him, as his wordes doe witnes to the Galatians. *Cùm autem veniſſet Petrus Antiochiam, in faciem ei reſtiti, quia reprehenſibilis* Galat. 1. Galat. 2.

bilis erat. Prius enim quàm venirent quidã à Iacobo, cũ gentibus edebat: quũ autẽ veniſſent, ſubtrahebat, & ſegregabat ſe &c: ſed cũ vidiſſem quòd non rectè ambularent ad veritatẽ euangelij, dixi Cephæ corã omnibus: ſi tu cũ Iudæus ſis, gentiliter viuis, & non Iudaicè, quomodo gentes cogis Iudaizare? Therefore when Peter did come to Antioche, **ſaith ſaint Paul,** I withſtood him to his face, becauſe he was to bee rebuked. For before that ſome came from Iames, he did eate with the gentiles: when they were come, he did withdrawe him ſelfe. &c. But when I ſawe that they went not the right way to the truth of the Goſpel, I ſaide to Cephas (**that is Peter**) before them all: if thou being a Iewe, liueſt as a gentile, and not like a Iewe: why doeſt thou cauſe the gentiles to liue after the manner of Iewes? **Nowe this rebuke of Paul (for that is worth the notinge alſo) Peter did patiently beare and ſuffer at Paules handes. Whereby it is manifeſt that Peter did not claime the Popiſh ſupremacie, neither did ſaint Paul make more accoũt of Peter, then of other the Apoſtles, reprouing him, becauſe hee had brought the Iewes and Barnabas**

into

into his dissimulation. And here (to passe ouer the frailty of Peter in this his great offence) it is to be considered, because the Bishoppes of Rome haue claimed a succession from him, that if there ought to haue beene such a succession as they imagine of Peter, rather then of other the Apostles, the Bishops of Antioche then by likelihood shold haue claimed the right of Peters successors, rather then the bishops of Rome: sith it doth not appeare in any place of the holy scriptures, that euer Peter was at Rome: but at Antioche it appeareth, and in sundrie places of Asia, and other the East partes of the world. Howbeit, I denie not, but that some hi- Euseb. lib. 2. cap. 14.
stories and Chronicles doe make mention, that Peter was at Rome. Which I will not say, ỹ they were made to say so, corrupted by popish setters forth of thē: I can not affirme it: but this I can affirme & wil boldly say, that al, which those histories & Chronicles doe writ of Peters being at Rome, is not agreable with the word of God, & therefore is not of vs to be credited, seeing that it is contrarie to the word of truth. And herein all wise mē may consider, that seeing Pauls iourney

from

from Ierusalem to Rome is most plainly set forth in the scriptures, from place to place, frō Iland to Iland, from coūtrie, to coūtry, & what he did either by land or by sea: much more if Peter had trauelled from Antioche to Rome, and that his iourney had beene of so great weight to our saluation, as the papistes doe pretende, by grounding thereuppon the supremacie and authoritie of the Bishops of Rome, it is to be thought that Peters iourney shoulde haue bene written and set forth most expressely. Yea, of all likelihood it should haue bene extolled more then the iourneis of famous Emperours: then Xerxes iourney into Greece, with tenne hundreth thousande men: then Alexander the greate his iourney to conquere the whole worlde: then Iulius Cesars iourneyes in his conquest of Asia, France, Spaine, England, and many other nations. But if the Papistes fansies be true: belike saint Peter did flie in the skies aboue the ground, and neither trauailed by sea, nor by lande. Certainely, this is euident, that the foundation of the Romish supremacie is to weake to beare such weight, as they would haue it: seeing

that

that it hath no ground in all the scriptures, but onely in mans corrupt deuises, for worldly vaine glorie. As in deede it is most vngodly extolled, and aduaunced, by Albertus, Pighius, Eckius, Hosius, and such other Romish clearkes, and Popishe Sophisters: who doe exalt the Bishop of Rome to the celestiall hierarchies: and make a doubt whether he be a mere man or no: whether he haue not as great power as our Sauiour Christ had: with other such matters grounded on his supremacie, most vaine, and blasphemous to the dishonour of God, and our Sauiour Iesu Christ, in whose word it hath no ground. For (to go forward with Peters being at Rome, ỹ foundatiõ of this supremacy S. Paul being at Rome in the time of Nero the Emperor, did write his Epistle to the Colossiãs, in the fourth Chapter wherof, sending greetings & salutations from his friendes that were then at Rome with him, he saith to the Colossians. *Salutat vos Aristarchus, & Marcus consobrinus Barnabæ, & Iesus, qui dicitur iustus. Hi soli sunt adiutores mei in regno Dei, qui mihi fuere solatio. Salutat vos Epaphras, qui ex vobis est seruus Christi. Salutat vos Lucas medicus charissimus, & Demas.* Aristarchus doth sa- Col. 4.

lute

lute you, & Marcus, Barnabas ſiſters ſonne & Ieſus which is called Iuſtus. Theſe only are my workfellowes to the kingdome of God, which haue bene a comfort to me. Epaphras doth ſalute you, which is one of you, the ſeruant of Chriſt. Luke the beloued phyſician, and Demas doe ſalute you alſo. **now if Peter had bene at Rome in the time of Nero with Paul: was not he worthie to haue bene named in theſe ſalutations, as well as Ariſtarchus, Marcus, Ieſus, Epaphras, Luke, and Demas? would not he haue ben a fellowhelper to Paul: which ſaint Paul ſaith none were, but onely thoſe three, whom he nameth to them, and Peter is none of them. Yes doubtleſſe. Whereby it appeareth, he was not then at Rome. Againe he writeth afterwarde from Rome vnto Timothie.**

2. Tim. 4. *Feſtina ad me venire citò. Demas enim me reliquit, diligens hoc ſeculum, & abijt Theſſalonicam: Creſcens in Galatiam: Titus in Dalmatiam. Lucas eſt mecum ſolus. Marcum aſſume & adduc tecum: eſt enim vtilis mihi in miniſterio. Tychicum autem miſi Epheſum.* Haſte thee to come to me quickly. For Demas hath forſaken me, embracing this preſent worlde, and is gone to Theſſalonicas

nica: Crescens into Galatia: Titus to Dalmatia. Luke is only with me. Take Marke and bring him with thee: for he is profitable to me in ỹ ministery. Tichicus I haue sent to Ephesus &c. Nowe if Peter had beene at Rome with Paul, when hee wrote this Epistle to Timothie: then he would not haue written, that there was none with him but Luke only, and therfore required Timothy to bringe Marke with him, then would he not haue added that which there doth follow, that at his first answering no man did assist him, but all did forsake him: which I thinke the Papistes will not say ỹ Peter would haue done, if he at that time had beene at Rome with Paul, which that hee was not at any time: it may be farther coniectured by that which is written in the second to the Galathians: how James Peter and John made an agreement with Paul and Barnabas that they shoulde preach vnto the Gētiles, as James, Peter and John vnto the circumcised, which are the Iewes. And vppon this agreement they did pledge their faith, and gaue their right hande of fellowshippe one to the other. Whereby it may be gathered, that Galat. 2.

1. Peter. 1. Peter did rather frequent those places where the Iewes were more dispersed, as Pōtus, Galatia, Cappadocia, Asia, Bithynia, to the which he writeth also his first Epistle, then the landes of Græce and Italy, with the citie of Rome, replenished with ỳ Gentiles, & hauing fewer Iewes amongest thē. Al which things laid together: it will appeare to be verie likely, ỳ Peter was neuer at Rome, neither before ỳ time of Nero, nor in Neroes time with Paul. Which proueth the foundation of the Romishe Bishops supremacie vppon Peters being at Rome, to bee a verie weake and fickle foundation: as all the other groundes of his supremacie are, with the rest of his religion.

Chap. 6.

That although Peter had beene at Rome, yet could he not be the foundation of the Church, which honour is proper vnto Christ onely. By the way, against the sacrifice of the Masse, and the Popish transubstantiation.

But

BVT whether that saint Peter were at Rome or no, it makes no gret matter. It is sufficient, that it can not be proued by ỹ scriptures. But if it were graunted vnto the papistes: it maketh nothing for the Popes supremacie. For saint Paul saith, *Fundamentum aliud nemo potest ponere, præter id quod positũ est, quod est Christus Iesus.* No man can lay any other foundation, then ỹ which is laide, which is Christ Iesus. 1. Cor. 3. And saint Peter himselfe saith in the seconde Chapter of his firste epistle, *Deponentes igitur omnem malitiam, & omnem dolum, & simulationes, & inuidias, & omnes detractiones, sicut modò geniti infantes lac sermonis sine dolo concupiscite, vt in eo crescatis in salutem: si tamen gustastis quoniam dulcis est dominus. Ad quem accedentes, lapidẽ viuum, ab hominibus quidẽ reprobatum, a deo autem electum ac honorificatũ: & ipsi, tanquã lapides viui, superædificamini, domus spiritualis, sacerdotiũ sanctũ, offerre hostias spirituales acceptabiles deo per Iesum Christum,* Laying away therefore all malice, & al guile, & dissemblings, & enuies and all bacbitinges, as newe borne 1. Pet. 2.

babes desire the sincere milke of Gods worde, that thereby you may growe vnto saluation: if so be that you haue tasted that the Lorde is swete. Vnto whome comming, as to a liuing stone, disallowed of men, but chosen of God, and pretious: vppon him be ye builded, as liuing stones, a spirituall house, a holy Priesthoode, to offer vp spirituall sacrifices, acceptable vnto God through Iesus Christ.

But of the which wordes of S. Paul and saint Peter, we haue to learne two notable thinges: one, that Christe our sauiour is the foundation, and the liuing stone, which ỹ builders refused, but God accepted it; & honoured it: the other, that the faithfull must be laide on this foundation, & as liuing stones, be builded vppon that head and principall corner stone euen Iesus Christ, which the more effectually to declare vnto vs, saint Peter telleth all the faithfull, that they, who are so builded, are made a spirituall house, and a holy priesthoode, to offer spirituall sacrifices, acceptable to God through Iesus Christe: spirituall sacrifices, and not carnall, or transubstantiated sacrifices, as the Bishoppe of Rome, and his pre-

lates

lates doe falsely faine themselues to doe. For (to goe a little from my chiefe purpose to sift this horrible heresie of popery) I coulde neuer finde in all the holy scriptures, or any hystorie of the primitiue Church, ỹ euer this kind of transubstantiated sacrifice was ment or spoken of by Christ: but that his Church did alwayes receaue and allow the sacrament of Christes body and bloode, in such spirituall manner, as Saint Paul declareth in the first Epistle to the Corinthians, 1. Cor. 11 the eleuenth Chapter. No: in all the heresies that troubled the primitiue Church which were ouerthrown by ỹ fower first generall coũcels, there is not one word or question moued of it: but it was continually vsed as the mysterie and sacrament of Christes body and bloode. In which sort it continued in the best parts of Christendome, in the best times, still: vntill at the length the Bishop of Rome, called a councell at Laterane within his owne prouince of Italie, in the which this decree was made, *Christi corpus & sanguis, in sacramento altaris, sub specicbus panis & vini veraciter continentur: transubstantiatis, pane in Corpus, & vino in sangui-* Con. Later anno. domini. 1215.

nem, poteſtate diuina. These are the wordes of the firſte Canon of the councel holden at Rome, in Laterane, vnder Pope Innocent the third, and called the great Lateran counceil, kept the yeare of our Lord. 1215. Of the which Canon the wordes doe ſounde in Engliſh, That the bodie and bloud of Chriſte are verily contained in the Sacrament of the altar vnder the formes of bread and wine: the bread beeing tranſubſtantiated, that is to ſay, the ſubſtance of it turned into his bodie, and the wine into his bloud, by the power of God. This notable deuiſe of tranſubſtantiation coulde not be found out for the ſpace of twelue hundred and fourteene yeres after Chriſt: his Apoſtles Euangeliſtes, Diſciples, Doctours, generall councels, knew it not. They thought the wordes of the ſacrament to be ſpiritually meant, and to be ſpoken by way of a figure: as S. Auguſtine, to cite one for many, doth ſay expreſſely, that in theſe wordes, *Niſi manducaueritis carnem filij hominis, & ſanguinem eius biberitis, non habebitis vitam in vobis, Figura eſt, præcipiens paſſioni Domini eſſe communicandum, & ſuauiter atque vtiliter recondendum in memoria*

Auguſti. de doctrina Chriſtiana lib. 3. cap. 16.

quod

quòd pro nobis caro eius crucifixa & vulnerata ſit. Whereas Chriſt doth ſay, Vnleſſe you eate the fleſh of the ſonne of man, and drinke his bloud, you ſhall haue no life in you: this is a figure, ſaith S. Auguſtine, or a manner of ſpeech commanding vs to be partakers of the paſſion of Chriſt, & comfortably to lay vp in our mindes, that his fleſh was crucified and wounded for our ſakes. Moreouer, ſpeaking farther vpon the ſame wordes, on the ſixth Chapter of Saint Johns Goſpell: he ſheweth what it is to eate Chriſtes fleſh and drinke his bloud. *Hoc eſt ergo manducare illam eſcam, & illum bibere potum: in Chriſto manere, & illum manentem in ſe habere.* This is therefore to eate that meate, and drinke that drinke: to dwell in Chriſte, and to haue Chriſt dwelling in him. *Ac per hoc, qui non manet in Chriſto, & in quo non manet Chriſtus: procul dubio nec manducat ſpiritualiter carnem eius, nec bibit eius ſanguinem, licèt carnaliter & viſibiliter premat dentibus ſacramentum corporis & ſanguinis Chriſti: ſed magis tantæ rei ſacramentum ad iudicium ſibi manducat & bibit, quia immundus præſumpſit accedere ad Chriſti ſacramenta, quæ aliquis non dignè ſumpſit, niſi qui mundus eſt.* Auguſt. in Johan. tract. 26.

And therfore, ſaith Auguſtine, he ỹ doeth not dwel in Chriſt, & in whom Chriſt doeth not dwell: doubtles he neither eateth ſpiritually the fleſh of Chriſt, nor drinketh his bloud, although he do carnally and viſibly preſſe with his teeth the ſacrament of Chriſtes bodie and bloud: but rather he doth eate and drinke the ſacrament of ſo worthy a thing to his iudgement and condemnation, becauſe he doth preſume, being vncleane, to come to Chriſtes ſacramentes, which no man can worthely receiue, but he only, that is pure and cleane. By Chriſtes wordes therefore, beeing wel weighed, as it may appeare by S. Auguſtines wordes vpon them, it may well be gathered, that Chriſt did not meane any tranſubſtantiation, or changing the ſubſtance of the ſacramentall bread into his natural bodie, & of the ſacramentall wine into his naturall bloud: but a myſtical & ſpiritual food to the ſoule, wherof the wicked are not partakers, who are yet partakers of the ſacramental bread & wine, which do ſignifie ỹ body & bloud of Chriſt: for our ſauiour doth ſay, that Whoſoeuer doth eate his fleſh, & drink his bloud: hath euerlaſting life. Wherfore it cannot be, ỹ

Iohn. 6.

the

the ſacramental bread & wine ſhould be ỹ verie natural bodie & bloud of Chriſt: for as much as the wicked, who ſhal not liue for euer, are partakers of them, I mean of the bread & wine in the ſacrament, as wel as the godly. For as Paul doeth write to ỹ Corinthians, Brethren I wold not haue you ignorant, how al our forefathers were vnder ỹ cloud, & al paſſed through the ſea, & were baptiſed vnto Moſes in the cloud and in the ſea: *Et omnes eandem eſcam ſpiritualē manducarunt, & omnes eundē potū ſpiritualem biberunt : bibebant autem de ſpirituali conſequente eos Petrâ: Petra autem erat Chriſtus.* And they did al eat the ſame ſpirituall meate, and they did all drinke the ſame ſpirituall drinke: For they did drink of the ſpirituall rocke that followed them: and that rocke was Chriſt. Wherein we ſee, firſt, that the wicked among the Iewes, with whome God was not pleaſed, did enioye the ſame ſacramentes of Chriſte, the cloude, the ſea, the meate, the drinke, which the godly did: yet did they not enioy ỹ ſame life by Chriſt, which the godly did: for it followeth in Saint Paul, that God was not pleaſed with many of them, Which wordes are meant of the wic-

1.Cor. 10.

wicked. Secondly, we ſée that the godly amongeſt the Iewes did eate the ſame meate, and drinke the ſame drinke, that the godly amongeſt the Corinthians did, to whome S. Paul doeth write: yea that Paul him ſelfe, & the Apoſtles did. Now the Iewes did it, *In ſpe futuri Chriſti*, In the hope of Chriſt to come, for their redemption & deliuerance from their ſinnes, and from death. whereof it enſueth, that our eating & drinking, *in certa fiducia præteriti Chriſti*, in true beliefe that Chriſt is come, and hath redæmed vs, and ſhed his blood for vs: muſt bée the partaking of a meate ſpirituall, and a ſpirituall drinke, no leſſe then that which Paul ſaith, that their fathers did eate and drinke. For he ſaith plainely. They did eate the ſame meat, and drunke the ſame drink, that flowed out of the rocke, and the rocke is Chriſt, For, as the Iewes did it in a figure of Chriſte, by faith, in whom to come they were ſaued, as Chriſt doth ſay of Abraham, Abraham
Iohn. 8. deſired to ſee my day, he ſaw it and reioiced: ſo are we taught to doe it, in remembrance of Chriſt by faith, in whom being come, we are ſaued, wherevpon our ſaui-

our

our ſaid to his diſciples, Doe this in remẽ- Luke. 22.
brance of me. Which Paul declareth far-
ther in the firſt to the Corinthians, the 1. Cor. 11
eleuenth chapter, where, after that he had
declared the maner of the Lords ſupper,
he addeth to both the parts of it. *Hoc facite ad mei recordationem. Quotieſcunq; enim manducabitis panem hunc, & calicem bibetis: mortẽ domini annuntiabitis, donec veniat.* Do this in remembrance of me, ſaith Chriſte: For as often (ſaith Paul, expounding the wordes of Chriſt) as ye ſhall eat this bread and drinke of this cup: ye ſhall ſhewe the death of the Lord vntil he come. So then, if theſe thinges be well conſidered, which I haue briefly touched out of the wordes of Chriſt, declared by his holy euangeliſts and Apoſtles: the godly I truſt, ſhal eaſily perceiue, that Pope Innocent the thirde could by no autority of ſcriptures proue any tranſubſtantiation in the ſacramẽt: although it were confirmed by neuer ſo greate a councel of men, aſſembled at Rome, hauing in it, as they ſay, Archbyſhops 70. Byſhops 400. Abbats 12. Priors conuentual 800. beſides the Orators and Ambaſſadours of Græce, of the Romaine Empire, of the kinges of Ieruſalem,

lem, France, Spaine, England, Cyprus, and other kingdomes. Many: but all to little, to take vppon them to alter and change the ordinance and institution which our Sauiour Christ had with his owne wordes established, and set in his church, for the space of aboue twelue hundred yeares together, before the contrary was decréed, though some did dreame of it. But Pope Innocent was sure to enact there what he wold, for that he had aboue the number of twelue hundred shauen crounes in his councel with him: so that neither Princes nor Orators of Princes might hinder his prætēses. The lesse it is to be meruelled at, that the bishop of Rome would take vppon him so proudly to be aboue al other bishops, yea the Emperours themselues, and kings of this world: séeing that he tooke vpon him to do more then euer Christ did, that is, to make Christ our creator and redéemer of a péece of bread, whensoeuer he list, and to make that euery one of his priests and chaplens might do the same also: as them selues haue a saying, *Sacerdos est creator creatoris sui*, The priest doth make his maker. And all by the authority of this Lateran

teran Councel, not by Chriſts ſcriptures. And all for the aduancing of his worldly glory, & extolling of his clergie throughout all Chriſtian kingdomes, which after came to paſſe, to the taking away of the goods and liues of a great number of good true Chriſtians: who would not beleeue ſuch a new deuiſed faith of ỹ ſacrament of Chriſt, ſet forth ſo lately, ſo fondly, ſo vngodly, neuer before allowed as any point of our chriſtiã faith, for the ſpace of ſo many hundred yeres after Chriſt, as I haue ſhewed. For in the former ages the godly had bene taughte, that Chriſte according to the preſence of his naturall bodye was aſcended into heauen: but by the benefites of his ſpirite, and by the fruite of his paſſion, he is allwayes preſent with thē who doe beleeue in him. Wherof he gaue them a moſt liuely moniment, and pledge, in the bleſſed ſacrament of his body and bloud: a moniment for vs to remember his death, & a pledge to vs of euerlaſting life, with out tranſubſtantion of the breade and wine, or any alteration thereof at all, otherwiſe then of common bread and wine, to make it by the words of Chriſt the ſacramental

bread

bread & wine, the signes of Christes body and bloud, he being by those creatures of bread & wine representeth to vs, that we may therby with the mouth of our faith (ỹ I may so speak) receiue spiritually ỹ very selfe same Christ, god and man, that was borne of the virgin Mary, suffered death for our sinnes, ascended into heauen, and sitteth on the right hand of God the father almighty, thence shall he come at the last day, to iudge ỹ quick & the dead. And this most heauenly maner of the spiritual receiuing of Christe, is more agreeable to our christian religion, then is the Romish dreame of transubstantiation, which doth as much abhorre from religion, as it doth from reason. And therefore not to be suffered in the Church of Christ: but vtterly to be rooted out, for the manifolde absurdities, and grosse errors, that spring of it. Thus much by the way againste the Popish heresy of transubstantiatiõ: wherof, though not so greatly perteining to the matter, that I haue in hãd, yet I thought good to say somewhat, because I do know that the Pope of Rome hath lefte this errour behind him, in the hearts of many simple men, whome God of his mercy lighten,

lightē, that they may fæle the knowledge and comfort of the truth.

Chap. 7.

That Chriſtes wordes to Peter after the ſeconde commiſſion, when hee ſaide thriſe vnto him, *Feede my ſheepe*, proue not any ſupremacie of him aboue his brethren.

TO returne therefore to my purpoſe, to the ſupremacie of the Pope, which I haue ſhewed alreadie how little ground it hath, either on Chriſtes commiſſions, or on Peters being at Rome, or on the foundation of the Church, which is Chriſte Ieſus: I come to that which the Papiſtes haue ſo much in their mouthes, that Chriſt when hee appeared laſt to his Apoſtles, did aſke of Peter thriſe, whether hee did loue him more, then the other Apoſtles did.

Dixit Simoni Petro Ieſus: Simon Iohannis diligis me plus his? Ait ille, etiam domine tu ſcis quia amo te. dixit ei, paſce agnos meos &c. Iohn. 21.

Ieſus ſaide to Simon Peter, Simon the ſonne of Iona, doeſt thou loue me more then theſe? (meaning the reſt of his diſciples

ſciples there preſent.) Peter aunſwered & ſaid, Lord thou knoweſt ỳ I do loue thee. Chriſte ſaide vnto him, feede my lambes. He ſaide to him againe the ſeconde time: Simon the ſonne of Iona loueſt thou mee? Peter aunſwered, yea Lord, thou knoweſt I loue thee. Chriſte ſaide vnto him, feede my ſheepe. And when he aſked him the thirde time the ſame queſtion: Peter beeing ſorie he aſked him ſo often, and therefore anſwering him, Lorde thou knoweſt all thinges, thou knoweſt that I loue thee: Ieſus ſaid vnto him, feede my ſheepe. Vpon the which wordes, ſo often repeated, the Biſhoppes of Rome faine would ground their authoritie, that they haue the vniuerſall cure and charge of all Chriſtes flocke: ſo much the more, becauſe Chriſt demaunded of Peter, whether he loued him more then the other did. But they muſt be giuen to vnderſtand, that Chriſte did aſke Peter that queſtion, in reſpecte that he had iuſt cauſe to loue him more then all the other: becauſe he had ſinned more grieuouſly againſt Chriſt, in denying him thrice, and he had forgiuen him. Luke. 7. Now reaſon doth require, that he ſhould loue more, to whom more is forgiuen: as our

as our ſauiour doth teache. And vpon this place Saint Cyril doeth note, Who doeth adde alſo, touching the thræe demaundes made by Chriſte to Peter, whether he loued him: that as he had openly denied thræe times that he did know Chriſt: ſo he muſt openly confeſſe thræe times, that he did loue Chriſt: to the intent, that he might recouer the honour of his Apoſtleſhip, which he had forſaken as it were, by denying him. *Quia cum aliis apoſtolatus nomine Petrus ab ipſo Chriſto decoratus, ter in tempore paſſionis negauit: iure nunc ab eo terna dilectionis confeſſio petitur, vt terna negatio æquali dilectionis numero compenſetur.* Cyril in Euangelium Iohan. lib. 12. Cap. 64. Becauſe that Peter being aduanced with others by Chriſt to the Apoſtleſhippe, did thriſe denie him at the time of his paſſion: therfore he is iuſtly nowe required to confeſſe thriſe that he doth loue him, that his three denials may be recompenſed with equall number of loue. *Ita quod verbis commiſſum fuit, verbis curatur.* So the offence committed by wordes, is cured by wordes. Which iudgement

of S. Cyril is in the same maner confirmed by saint Augustine. So that this saying of Christ to Peter did not giue any further, or greater authority to him, then the rest of the Apostles before had. Which beside the iudgements of Cyril and Augustine, might be proued farther by sundrie other reasons, if it were not needeles to spend more wordes about it. Especially, sith that I haue already proued sufficiently, I trust, the equal authoritie giuen by our sauiour to all the Apostles. Howbeit, that it may be farther declared, that one of them should not chalenge or desire authoritie aboue the other: I will shewe in the nert Chapter, how Christ did forbidde them vtterly to claime or take vnto them any such supremacie: commanding them to followe his ensample of humblenesse, in ministring as seruants, one to another, and not in mastership or dominion one to clime aboue another.

Augustinus in Euangel. Iohan. Tract. 123.

Chap.

Chap. 8.

That Christ did not giue a supremacie to one of them aboue another, but did expressely forbid them all dominion and superioritie.

IN the Gospel of the holy Euãgelist saint Mathew the twentie chapter, it is written, that our Sauiour by occasiõ of the ambitious request that was made vnto him, for the Zebedies, James and Iohn, did call his disciples vnto him, and saide vnto them: *Scitis quòd principes gentium dominantur illis: & qui maiores sunt, potestatem exercent in eas, non ita erit inter vos: sed quicunque voluerit inter vos maior fieri, sit vester minister: & qui voluerit inter vos primus esse, erit vester seruus: sicut filius hominis non venit ministrari, sed ministrare.* You know, saith Christe, that the princes of nations haue dominion ouer them, and they that be great, exercise power and Mat. 20.

authoritie vppon them. It ſhall not be ſo among you: but whoſoeuer will be great among you, let him be your miniſter: and hee that will be chiefe among you, let him be your ſeruaunt: euen as the ſonne of man came not to be ſerued, but to ſerue others.

Thus our Sauiour, wee ſee, hath expreſſely forbidden his Apoſtles to haue ſuperioritie and dominion ouer their fellowſeruants. Which as it is witneſſed by the Euangeliſt Sainte Mathewe: ſo is it alſo by the reſt of the Euangeliſtes, Saint Marke in the tenth Chapter, Saint Luke in in the two and twentie: our Sauiour in each of them vſing his owne examples, who was in the middeſt of them, and did behaue him ſelfe as a ſeruaunt vnto them, not like a Lorde or king aboue them, that they by him might learne modeſty, to humble thē-ſelues one to an other

Marke. 22.

To the which intent, in the Euangeliſt Saint John, we haue a notable ſtorie of Chriſtes exāple in this point: howe he did waſhe the feete of his A-poſtles

poſtles, and gaue them ẏ like inſtruc- Iohn. 13.
tion vpon it. *Poſtquã lauit ergo pedes eorum, & accepit veſtimenta ſua: cùm recubuiſſet iterum, dixit eis: ſcitis quid fecerim vobis? vos vocatis me, Magiſter & Domine, & bene dicitis: ſum etenim. ſi ergo ego laui pedes veſtros, Dominus & Magiſter: & vos debetis alter alterius lauare pedes. Exemplum enim dedi vobis, vt quemadmodum ego feci vobis, ita & vos faciatis. Amẽ, Amen dico vobis, nõ eſt ſervus maior domino ſuo, neq̃, Apoſtolus maior eſt eo qui miſit illum. Si hæc ſcitis, beati eritis, ſi feceritis ea.* So after that he had waſhed their feete, and had taken his clothes: whẽ he was ſet down againe, he ſaide vnto them: know you what I haue done vnto you? you call me, maiſter and Lord, and ye ſay well, for ſo I am. If I then your Lorde and maiſter, haue waſhed your feete: you alſo ought to waſh one an others feet. For I haue giuen you an example, that you ſhould doe, euen as I haue done vnto you. Verily, verily I ſay vnto you, the ſeruaunt is not greater then his maiſter, nor ẏ Ambaſſadour, grea-

ter then he that ſent him. If you know theſe thinges: happie ſhall you be, if you doe them.

Thus we ſée that Chriſt did giue expreſſe commaundement to all his Apoſtles, that they ſhoulde flie ambition of hauing rule one ouer an other: that none of them ſhould chalenge ſuperioritie & dominion ouer their brethren: whereto hee did giue them a moſte notable example of his owne humilitie, which he willed them to followe, acounting them happie, if they did as hee willed them. And theſe wordes of Chriſt a man would thinke were to be heard, credited, and obeyed, if they were recited but by ſome one of the Euangeliſtes: but now to the intent they might the better bée obſerued and kept moſt carefully of al the Apoſtles, & ſo of all the miniſters of the Church of Chriſt: the holy ghoſt hath prouided that all the fower Euangeliſtes ſhould recite and repeate them in diuerſe wordes, and ſundrie times: all to one effect: to beate in hatred of ambition into the mindes of his

his diſciples, and keepe them at vnity in that equall authoritie which hee had giuen to thē. Which the auncient Doctours alſo of the Church do teach in like ſort, to the ſame intent: as Saint Cyprian ſaying of the Apoſtles, *Hoc erant vtique & cæteri Apoſtoli quod fuit Petrus, Pari conſortio præditi, & honoris & poteſtatis:* The reſt of the Apoſtles were the ſame that Peter was, all endued with like felowſhippe both of honour and power. Cyprian de ſimplicitate prælatorum.

And why ſhoulde not Paul be chiefe as well as Peter? for Ambroſe vpō 2. Cor. 12. hath this ſaying *Inter Petrum & Paulum quis cui præponatur incertum eſt*. Betwene Peter and Paul, whether ought to be preferred before other, it is vncertaine. As ſaint Jerom ſaying of all Biſhoppes. *Vbicunque fuerit Epiſcopus, ſiue Romæ, ſiue Eugubij, ſiue Cōſtantinopoli, ſiue Rhegij, ſiue Alexandriæ, ſiue Tanis: eiuſdem eſt meriti, ejuſdem ſacerdotij*. Whereſoeuer there is a Biſhoppe, at Rome, or at Eugubium, at Conſtantinople, or at Rhegium, at Alexandria, or at Tanis: he is of the ſame Hieronymus in epiſtola ad Euagrium.

worthines, of ỹ ſame office, and function in the miniſterie. As many others, to be ſhorte, ſpeaking againſt ſuch ambition do ſay the ſame in ſubſtance, that one of them in wordes hath vttered: *Quicunque deſiderat primatũ in terra, inueniet confuſionem in Cœlo.* Whoſoeuer deſireth primacy in earth, he ſhall finde confuſion in heauen.

Chryſoſt. in opere imperfecto in Mat. Homil. 36.

But howſoeuer the fathers haue ſpoken it: the Pope of Rome is not moued with it. What merueile, ſith the wordes of Chriſt doe not moue him? Nay verily I thinke, that if Chriſte him ſelfe ſhoulde haue come downe from heauen, and haue ſhewed him ſelfe to ſome that haue beene Biſhops of Rome within theſe certaine hundred yeares: they woulde haue vſed him, I feare me, as euill as euer the Iewes did: ſo far are they frō yelding vnto any thing that makes againſte their ambition.

Chap. 9.

That after Chriſtes aſcention, Peter did

did not exerciſe a ſupremacie ouer his brethren, neither did the Apoſtles yeeld any ſuch vnto him.

Haue ſhewed hitherto, that Peter the Apoſtle, on whom the Popes of Rome do groũd their ſupremacie, had not by Chriſts commiſſion any greater power and authority giuen him, then had the reſt of his Apoſtles: Nay, he was forbidden, as were the reſt alſo, to exerciſe dominion and ſupremacie ouer others. Now I will go forwarde, and ſhewe that as Peter had no ſuche authoritie committed to him of Chriſt: ſo he neuer chalenged, nor vſed any ſuch as may appeare by thoſe things which the Apoſtles did after Chriſtes aſcenſion, ſet down in the booke of the Acts of the Apoſtles. Wherin we do reade, that the Apoſtles and Diſciples gathered together, firſt they did chooſe Matthias an Apoſtle, in the place of Acts. 1.

Iudas Iscarioth: not by saint Peters appointment, but by lot. Afterward the multitude of the Disciples chose seuen deacons: whom they set before the Apostles, and they prayed, and laide their handes vpon them. When the Gospel of Christ was receiued in Samaria: the Apostles, who heard of it at Ierusalem, sent Peter and John vnto them, to instructe them farther, & confirme them in the faith, with the giftes of the holie Ghost. When Peter had preached the Gospell to the Gentiles, and was accused of the brethren, because he went in to men vncircumcised, and did eate with them: he giueth an account of his fact vnto the brethren, and so is acquited as it were of them. All the which thinges done by Peter and the Apostles, doe shewe, that Peter vsed not any supremacy ouer them: but did behaue himselfe as their equal rather, taking no more vpon him in elections, then they did, going whē they sent him to preach where they thought good, content to giue to them an account of his doe-

Actes. 6.

Actes. 8.

Actes. 11.

ings.

inges. Nowe we must remember it appeareth by the scriptures, that Peter was of greater boldenesse, and audacitie, then any of the twelue Apostles. When Christ asked of them, Matth. 16.
who do you say that I am: Peter answered for them all. When Christe did shewe vnto them, that he must go to Ierusalem, & there be put to death: Matth. 26.
Peter toke him aside and did rebuke him for it. When there came a great company with clubbes and swordes in the night to take Christ, and carrie him to the high priests: Peter nothing fearing the number of the men, did stretche out his hand, and drawe his sworde, and stroke the seruaunt of the highe priestе, and cut off his eare. By whiche and many suche tokens saint Peter shewed himselfe to haue suche stoutnes and courage, that we may weil coniecture, if he had had any supremacie and authoritie aboue the rest of the Apostles, such as the Papistes giue vnto him: his stomache was better, then that hee woulde haue lost it, and neuer haue taken a-

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Hæc ratio reperitur in quæstionibus tubingensibus in titulo de primatu Romani pontificis.

ny part of it vpõ him. Which maketh me to thinke, that he had no supremacie, sith that he did not exercise any part of it, as his behauiour in ỹ Acts of the Apostles doth shew. And this, albeit I haue proued it by other of his deedes already: yet it may be seene more clearely, by that which is written in the 15. of the Actes, where the councel is set forth that was helde by the Apostles and Disciples at Ierusalem. In the which councel, although the bookes of councels set forth by the Papistes doe report, that Peter was heade, and as it were, the Iudge, and chiefe ruler of it: yet if a man do reade the wordes of saint Luke in the Actes of the Apostles, Peter shuld seeme rather in that councell to be one of the meanest, out of doubt, not the chiefest. For it is the common and auncient order, that wheras matter doth come in question to be argued, the meanest vseth to begin, and so as they are of greater authoritie, for age, or degree, or knowledge, or such respect, they doe follow orderly, vntill that the chiefest

Actes. 15.

speake

speake last, and take vp the matter. Wherefore those bookes of councels, and the abridgement of them, which doe make Peter to be head of the coũcell holden at Ierusalem, which was holden vnder him, being the first Pope as they fondly speake of him: they doe say more of him, than they can proue out of the actes of the Apostles: out of the which they must proue whatsoeuer they report of this councell, or else they forge it. For there it is written, that when Paul and Barnabas had proposed the matter whereof the controuersie was: Peter did first begin to declare his minde of it, after great disputation. And when Peter had saide, then Barnabas and Paul spake their mindes also. When they held their peace, James ended the matter, giuing his sentence and iudgement of the controuersie. The truth of al the which, ỹ it may be ỹ more manifest, I will set downe the very wordes of Saint Luke, as they are writen in the Actes: so farre forth as they pertaine to the declaring of this matter. Then

Summa conciliorum, Fr. Barth. Carranzæ.

came

came downe certaine from Iudea, and taught the brethren, ſaying: except
Actes.15. ye be circumciſed after the manner of Moſes, ye can not be ſaued. And when there was great diſſention and diſputation by Paul and Barnabas againſt them: they ordeined that Paul and Barnabas, and certaine other of them, ſhould go vp to Ieruſalem vnto the Apoſtles and Elders, about this queſtion. And when they were come to Ieruſalem, they were receiued of the Church, and of the Apoſtles and Elders: and they declared what things God had done by them. But, ſaid they, certaine of the ſect of the Phariſees which did beleeue, roſe vp, ſaying: that it was needful to circumciſe them, and commaund them to keepe the lawe of Moſes. Then the Apoſtles and Elders came together to look to this matter. And when there had bene great diſputation, Peter roſe vp, and ſaid vnto them. Ye men and brethren, ye knowe that a good while agoe, among vs, God choſe out me, that the Gentiles by my mouth ſhould heare the worde

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of the Goſpell, and beleeue. And God which knoweth the hearts, bare them witneſſe, in giuing vnto them the holy Ghoſt, euen as he did to vs: and he put no difference betweene vs and them, after that by faith he had purified their hearts. Nowe therefore why tempt ye God, to lay a yoke on the diſciples neckes, which neither our fathers nor we were able to beare? But we beleue through the grace of the Lorde Ieſus Chriſt, to be ſaued, euen as they doe. Then all the multitude kept ſilence, and heard Barnabas and Paul: which tolde what ſignes and wonders God had done among the Gentiles by thē. And when they helde their peace: Iames anſwered, ſaying. Men and brethren, hearken vnto me. Simeon hath declāred, hōwe God did firſt viſit the Gentiles, to take of them a people vnto his name: And to this agree the words of the Prophets. **Which words Iames hauing rehearſed, doth in this ſorte conclude and end the matter.** Wherefore my ſentence is, that we trouble not them of the Gentiles, that

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are turned to God: but that we write vnto them, that they abſtaine themſelues from filthineſſe of idols, and fornication, and that that is ſtrangled, and from bloud. **Vpon this ſentence and iudgement of Iames, it ſæmed good to the Apoſtles and Elders, with the whole Church, to ſend choſen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas, whoſe ſyrname was Barſabas, and Silas, which were chefe men among the brethren: and they wrote letters by them after this manner.** The Apoſtles and Elders and the brethren, vnto the brethren which are of the Gentiles, in Antiochia, and in Syria, and in Cilicia, ſend greeting. For as much as we haue heard, that certaine which departed from vs, haue troubled you with wordes, and cumbred your mindes, ſaying, ye muſt be circumciſed, and keepe the lawe: to whom we gaue no ſuch commaundement: it ſeemed therefore good to vs, when we were come together with one accord, to ſend choſen men vnto you, with

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our beloued Barnabas and Paul, men that haue giuen vp their liues for the name of our Lorde Ieſus Chriſt. We haue therefore ſent Iudas and Silas, which ſhall alſo tell you the ſame things by mouth. For it ſeemed good to the holy Ghoſt and to vs, to lay no more burthen vppon you, then theſe neceſſarie thinges: that is, that ye abſtaine from things offered to idols, and bloud, and that that is ſtrangled, and from fornication: from which if ye keepe your ſelues, ye ſhall doe well. Fare ye well. **This Epiſtle containing the decrée of the councel, agréeth fully with ỹ which Iames before did ſpeak, when he gaue his iudgement of the matter that was in queſtion. Sauing that in the Epiſtle it is ſaid,** *Viſum eſt ſpiritui ſancto & nobis:* It ſeemed good to the holy Ghoſt, and to vs. **It is not ſaide,** *Viſum eſt ſpiritui ſancto & Petro,* It ſeemed good to the holy Ghoſt, and to Peter: **but** to the holy Ghoſt and to vs, **meaning the Apoſtles, the Elders, and the brethren, the whole congregation of Chriſte at Ieruſalem.**

F. Where-

Wherfore in the councel where Peters supremacie should appeare chiefly, there appeareth none at all: and sith that neither he claimed any, neyther the rest did giue him any, it is to be thought he had not any. If any man thinke otherwise, he beléeueth not S. Peter, who calleth himselfe *compresbyterum*, a companion and fellowe of the Elders of the Church, and forbiddeth them to play the Lordes ouer Gods heritage. Which ouerthroweth his Supremacie, whom the Papistes do call, *Sanctissimum dominum nostrum Papam*, Our most holy lord the Pope. God giue them grace to acknowledge with vs, him that is in déede our most holy Lord, our Lord and Sauiour Iesus Christ.

1. Pet. 5.

Chap. 10.

That in ỹ primitiue church of Christe, the Bishop of Romes supremacie was not acknowledged, as it is proued by the foure principal and first generall councels, which tooke order against it.

That

That the supremacie of the Bishop of Rome hath not any ground in the holy Scriptures, neyther in the commissions of our sauiour Jesus Christe, neyther in the practises of his holy Apostles: I hope it is manifest to such as are desirous to search out the truth, by that which hitherto hath bene saide. Nowe if we goe forward from Christ and his Apostles to the ages which ensued: we shall easily perceiue, that it was not receiued of ỹ primitiue Church, nay, it was repressed, when it beganne to take rote, and spread abroad amongst them. The which doth appeare by the foure principall & first generall councels: wherein the Christian Bishops did assemble them selues together, to the roting out of heresies, and ouerthrowing of disorders, which began to bud in the Church of Christe. The first of these councels, was the councel of Nice: at the which there were Histor. tripa. lib. 2.

presente three hundred and eightéene Bishops, beside a great number of other learned men, called together by ỹ good Emperour Constantine ỹ great, in the yeare of our Lorde three hundred twentie & seuen, or there about, against the heresie of Arrius. But to passe ouer other things handled in the councel, touching the authoritie of the Bishop of Rome, this decree was made, in the sixt Canon. *Mos antiquus perduret in Ægypto, & Libya, & Pentapoli, vt Alexandrinus Episcopus horũ omnium habeat potestatem: quoniam quidem Episcopo Romano parilis mos est. Similiter autem & apud Antiochiam cæteraſque prouincias, honor ſuus vnicuique ſeruetur Eccleſiæ.* Let the ancient customes continue in Egypt, and Libya, and Pentapolis, that the Bishop of Alexandria haue the gouernement ouer them all: For the Bishop of Rome hath the like order. Likewise at Antioch, and in other Prouinces, let the due preeminence and honour be reserued vnto euery Church. Which wordes doe not giue any supremacie to the Bishop of Rome

Con. Nicen. can. 6.

Rome aboue all other Churches: but they doe limit him the bounds of his owne iurisdiction, no lesse then they doe others. As it is more plainely declared by Ruffinus: who writing in his storie the thinges that were done at the councel of Nice, doth say, that it was decréed in this Canon, *Vt apud Alexandriam & in vrbe Romana vetusta consuetudo seruetur: vt vel ille Ægypti, vel hic suburbicariarum ecclesiarum sollicitudinem gerat*: That at Alexandria, and the citie of Rome, the auncient custome be kept: that the Bishop of the one haue care ouer Egypt, the other ouer the Churches that are about the citie of Rome. And thus much of the councel of Nice, which was the first. The second generall councel was holden at Constantinople: where there were assembled a hundred and fiftie Bishops, called together by the Emperour Theodosius, about the yeare of the Lord three hundred foure score and fiue, for the suppressing of the heresie of Macedonius. In the which councel, touching the

Ruff. hist. ecclesiast. lib. 1. cap. 6.

Histor. tripertit. lib. 9.

Concil. Constantinop. Canon. 2.

preeminence and authority of the Bishops, this decrée was made. *Episcopi qui super diœcesin sunt, and ecclesias quæ extra terminos eorum sunt, non accedant: neque confundant & permisceant ecclesias. Sed secundum regulas constitutas, Alexandriæ quidem Episcopi gubernent ea solùm quæ sunt Ægypti: Episcopi orientis, solius orientis curam gerant, seruatis honoribus primatus ecclesiæ Antiochenæ, qui in regulis Nicenæ Synodi continentur: sed & Asianæ diœcesis Episcopi, ea quæ sunt in Asia tantũmodo gubernent: Ponti autem episcopi Pontica tantùm diœcesis habeant curam: Thraciæ verò, ipsius tantummodo Thraciæ.* Bishops that haue the charge of a dioceſſe, let them not com vnto the Churches which are without their bounds, neither let them confound or mingle the Churches. But accordinge to the Canons and orders appoynted, let the Bishops of Alexandria deale with the gouernement of Aegypt onely: the Bishops of the East only with ẏ East, reseruing ẏ priuilege and preeminence of honor to ẏ Churche of Antioche, accordinge to the rules

rules of the councell of Nice. In like sort the Bishops of diocesse in Asia, let them gouerne onely Asia: and the Bishops of Pontus, the diocesse of Pontus: and the Bishops of Thracia, the diocesse of Thracia. Nowe as this decree was made by them in generall, touching al Churches for the gouernment and rule of them, howsoeuer in places and order of dignitie they set one aboue another, as Rome firste, Constantinople next: so in the Epistle written from the most of them to the Bishops of the West, neither do they submitte all their doinges to Damasus Bishoppe of Rome: neither giue they greater titles vnto him, then to the rest, but onely name him first: neither come they to the councel of Rome at his request, whereof they giue this reason one among others, that they haue not the consent of their fellowe-bishops in their prouinces so to doe. Whereby it is manifest that at the time of this councel of Constantinople, the prouinces were gouerned by their owne Bishops: the Bishops in

Histor. tripertit. lib. 9. Cap. 13.

generall by their councels and assemblies: neither was there any one Patriarch set ouer them, (as the Bishop of Rome would be, who therfore claymeth this supremacie) though there were many patriarches appointed in that councell vnto sundrie prouinces, as it is declared in the Tripartit storie. The third generall councell was celebrated at Ephesus, about the yere of our Lorde foure hundred thirty three, by the commaundement of the Emperour Theodosius the younger, who called together two hundred Bishops into that Citie, to quenche the heresies of Nestorius. And in this assembly, by occasion that was giuen them to speake of the authoritie of certain Bishops ouer others, through complaint made by the Bishoppes of Cyprus against the Bishop of Antioch, as vsurping ouer them: first, they do forbidde the Bishop of Antioche to ordeine Bishops in Cyprus, giuing the Bishops of Cyprus full authority to ordeine their owne Bishops themselues. Then do they decree the same point

Historia tripartit. lib. 12.

Concil. Ephesin. Can. 8.

point in generall of all other dioceſſes and prouinces whereſoeuer: that no Biſhop doe vſurpe and take vpon him the gouernment of another prouince, whiche was not before, and from the beginning vnder him or his predeceſſors: that if any haue done ſo, and by force haue brought a prouince in ſubiection to him ſelfe, he ſhall reſtore it, leaſt the Canons and orders of the fathers be broken, and vnder colour of holy function in the gouernement of the Church, *Potentiæ tumor*, The ſwelling ambition of bearing rule, of dignitie, doe priuily crepe in: and ſo at vnwares by little and little we loſe that libertie which our Lorde Ieſus Chriſte the redæmer of all men, hath purchaſed vnto vs with his own pretious bloud. Whiche diſcourſe at length is ſhut vp in the councell with theſe verie wordes: *Placuit igitur ſanctæ & æcumenicæ Synodo, vt ſingulis prouincys pura & inuiolata, quæ iam inde ab initio habent ſua iura ſeruentur: vt vnuſquiſq; metropolita, ſecundum priſcum & & ſolitum morem, rerum faciendarum*

æquabiliter facultatem obtineat, propriumq; ius firmum possideat. Quòd si quis superbia contumaci definitis obuiam ierit: hunc abrogatum iri placuit toti sanctæ & œcumenicæ Synodo. It hath therefore seemed good to all this general councell, that euerie prouince should keepe wholy, without any breache or empairing at all, their auncient rightes & liberties, which they haue had from the beginning: that euerie Metropolitane, according to the olde and accustomed manner, doe freely enioy the like and equall power of doing thinges belonging to them: and eache keepe surely and safely his owne right. If any puffed vp with pride doe go against these determinations: it hath pleased all this holie and general councel, that he shal be depriued. **By the which decrée of the councel of Ephesus, it is most manifest that the Bishop of Rome may not meddle within ỳ prouince of any other: whiche yet the Bishoppes of Rome did, endeuouring still to clyme vp by little and little ouer other Bishops, till they might ouerlooke them all.**

all. As it doth appeare by the councel of Carthage, whereat Saint Augustine was present, and by sundrie others. But this ambition was repressed, both by those prouincial councels, and by the general of Ephesus, which but now I spake of: according to the iudgement whereof, the Bishop of Rome should be depriued, because he doth meddle with the prouinces of others. The fourth generall councell was holden of Chalcedon a Citie of Bithinia: where there met fiue hundred and thirtie bishops, beeing called together by the Emperour Marcianus, against the heresie of Eutyches.

Concil. Carthagin. 6.

Euagrius lib. 2. Hist. Ecclesiast.

Summa conciliorum.

And here, although there be more great and manifest printes and tokens of an aspiring minde in the Bishop of Romes deputies, whome he did send vnto that councell: notwithstanding the fathers of the councell did allowe no lesser priuiledge and preeminence of honour to the Bishop of Constantinople, then to the Bishop of Rome. Howbeit this decree which I haue heard say, and the learned doe know

Concilium Chalcedon. Can. 28.

know it, is in the Greeke copies of the councell of Chalcedon, the eight and twentieth Canon in the latine booke called *Summa conciliorum*, An abridgement of councels, is wholy left out: for what cause, a wise man may easily coniecture. Yet the Frier, who did set forth this abridgement of councels, setting forth againe the councell of Chalcedon (after the Canons of it) in an other sorte, out of a new translation, as he doth say: doth shew in this second copie of the councel, in the sixteenth action, howe the Bishop of Romes deputies, hearing of that decree, wherein the fathers allowed the like authoritie and dignitie to the Bishop of Constantinople, as to the Bishop of Rome, did whine and mutter at it. In so muche that one of them stode forth, and saide, that the See of Rome, the See apostolike (as he calleth it) must not in their presence be so humbled and oppressed. Notwithstanding, for all the misliking and grudging of the Bishoppe of Romes deputies, who would not consent

Concilium Chalced. actione. 16.

sent vnto it: the councell did alter no word of their determination, but did conclude the point, as they before agreed of it. Thus I haue shewed that in the fower principall and first generall councells, the supremacie of the byshoppe of Rome, which hee doeth claime ouer all Byshoppes, was neuer allowed: nay, by those councels he was restrayned, though not so straitly as he deserued, yet within his own Prouince, no lesse then other Metropolitanes and patriarks as they called them. Wherby it may appeare, how falsely Master Fecknam did auouch and affirme in the Parliament house, at the beginning of the raigne of our Soueraigne Lady & gratious Quéene Elizabeth, when the Popes supremacie was entreted of, that to renounce the authoritie of the sée of Rome, was to condemne the iudgement of these fower notable councels, the councell of Nice, of Constantinople, of Ephesus, of Chalcedon: for almuch as they acknowledged, saide M. Fecknam, the Bishoppe of Rome to be their

Anno primo Reg. Elizabethæ.

their chiefe heades and iudges, and were obedient vnto them. The whiche his report howe notably it is vntrue: the indifferent reader, I truste, may perceiue in part by that which I haue saide: and shall perceiue a great deale better, if hee peruse the councels themselues, and the storyes ecclesiasticall which doe entreate of them.

Chap. 11.

Howe Boniface the thirde aboue Six hundred yeares after Christ, did first gett the title of vniuersall Bishop, and the preeminence of supremacie by the graunt of Phocas a wicked Emperour.

WHen as ỹ Church was planted by our sauiour Christ after his ascentiõ: all the Apostles, & after the Apostles all Bishops were equall. At the first generall councell, some Bysshoppes of the chiefe Cities did

did lift their heades aboue their bre-thren: yet were they stil equall amongest thē selues. At the councels which followed, the Bishoppes of Rome, and of Constantinople, Rome that had beene, Constantinople that was the seat of the Emperour, by reason of their princely and Emperiall Cities, were counted chiefe among the rest: Yet equall one with an other, chiefly at the councell of Chalcedon, as I haue shewed. But ambition neuer resteth, till it doe clime aboue all. The Bishoppe of Rome gotte the supremacie at the last: but the Patriarke of Constantinople was busie first with it. For in the time of Mauricius the Emperour, John the Patriarke of Constantinople did chalenge to himselfe the title of vniuersall Bishoppe: calling for that purpose a councell of the Grecians, and maintayning himselfe in it, by the authoritie of the Emperour: who as he willed other Byshoppes to make that account of him, & accordingly to obey him: so namely he required it at the handes of Grego-

Platina de vitis Pontific. Rom. in Gregorio primo.

rie

rie the first, Bishoppe of Rome, to whom he wrote purposely touching this matter. But Gregorie hauing receiued the Emperours letters, wrot backe again vnto him, that the name and title of vniuersall Bysshop, which John did take vppon him, is a newe, proud, vaine, foolishe, presumptuous, and blasphemous name: that whosoeuer doth either call him selfe so, or desire to be called, he in this his pride is a forerunner of Antichrist. Wherefore he maketh this humble request vnto the Emperour, that hee will represse this proude attempt of John: who by the swelling puffe of vaine glorie doth lift vp his necke against the Lorde almightie, and the ordinaunces of the Fathers. As for my selfe, saith he, I trust in the Lord that John shall not bowe my necke vnto him, no not with swordes. Which as hee writeth boldly vnto to the Emperour: so doeth he write also to the Patriarke John him selfe, exhorting him to abstaine from the vsurping of so foolishe and arrogant a name. And what saith he,

Gregorius lib epist. 4. cap. 76. & lib. 6. cap. 194.

Epistolarum lib. 4. cap. 82.

he, wilt thou aunswere at the daye of iudgement to Christe the heade of the vniuersall Church: who goest about to set all his members vnder thee, by this name and title of vniuersall Bishoppe. But in conclusion, what soeuer Gregorie could say, either to the Emperour, or to the Patriark, ỹ Emperour being inflamed with wrath and anger against Gregorie, for refusing to yeeld to the Patriarks pride, did call his soldiers out of Italy who before did defende it against the Lombardes, and exhorted the Lombardes to set vppon the Romanes, and to besege the citie of Kome, which Agilulfus the king of Lombardes did: and continued his siege a whole yeare against the citie, putting it to great distresse. But they defended so well thẽ selues against him and all his power: that at the last he was faine to raise his siege, returning home to Millan with great dishonour, through the gratious prouidẽce of Almighty God. So Gregorie withstoode John: not suffering the title of vniuersall By-

Platina in vita Gregorii primi.

shoppe to be giuen him. Neither woulde he him selfe accepte it, when Eulogius the Bishoppe of Alexandria in his leters did giue it to him, whom he requesteth not to giue him ỳ proud name and title: which he would haue to be denyed no lesse to him then to others. But that which the figtree, the vine, and oliue did refuse: the bramble tooke vppon him, as it is written in the Judges. That which Gregorie refused, and willed all godly Byshoppes to refuse: Boniface the thirde, the successor of Gregorie in the see of Rome, not onely tooke it, but also sought it. For after that Mauricius the Emperour was trayterously murthered by Phocas: Boniface being puffed vp with as great pride as euer was John the Patriark or greater, neuer ceased from making suite vnto Phocas, that he might bee proclaimed vniuersall Byshoppe, the generall Vicar of Christ on earth, vntill he did obteine it, which was about the yeare of our Lorde fyre hundred & fiue. And this is the first birth

Gregor. Epist. lib. 7. cap. 30.

Iudg. 9.

Platina in vita Bonifac. 3.

Cent. 7. fol. 229.

of

of the Popes supremacie and vniuersall dignitie: which came not from our Sauiour Christ, but from the Emperour Phocas a traitour and murtherer of his Lorde and maister. Who, as he murthered his maister, the Emperour Mauricius, euen that Mauricius who woulde haue giuen the supremacie to Iohn the Patriarke of Constantinople: so he himself, who gaue it to Boniface Bishop of Rome, was after murthered by his Leiutenantes, Heracleonas and Heraclius. A iust iudgemēt of God, for his gret iniquities: amōgest the which this was not ẏ leaſt, ẏ he did foster the ambitiō of the Bishoppe of Rome, promoting him to the supremacie: out of the which there issued afterwarde so great calamities to the Church of God.

Chap. 12.

How the Popes hauing gotten the supremacy ouer al Bishops did clime higher and higher, vntill they had it also ouer Princes and Emperours.

After that the Bishop of Rome had obteined ỹ title of preeminence ouer all other Bishops and Churches by the graunt of Phocas: the successours of Boniface, to whom the graunt was made, were very busie stil, hauing gotten an inch, to make it an ell: and get in their whole bodies, where they had gotten in their heads: I meane, to increase and augment the authoritie, whereof the title they had purchased. Wherein they trauelled so painfully, and did spéede so wel, that they set themselues at length in the possession of that supremacie, which they clayme at this day: whereby they did not onely set themselues aboue Bishops, but also by craftie meanes they crept cleane out of the Emperours iurisdiction, and by little and little raised vp themselues aboue all the Emperours, and princes of the earth. So that in processe of time, when they had growen from

from Bishops to be Popes, they grew from Popes to be princes, nay aboue Princes: yea according to S. Paules prophecie of Antichrist, they did sit as God in the Temple of God. For to consider the degrées and pointes of their exaltation, and chaunge of their state, how they crept from their humilitie to the throne of their supremacie, and settled themselues in it: first wheras before they were subiect to the Emperours, and coulde not be made Bishops of Rome without their consent, and allowing of the election: they gott their election into their owne handes, so that they néeded not the Emperours consent, yea they made Emperours, the stoutest of them at the length to be subiect vnto them, and gladde to haue them their good Lords. Platina, their own man, in the storie that he writeth of the Popes liues, is a sufficient witnes of it: for in the life of Pelagius the second, hauing shewed howe the cleargie did choose him Bishop of Rome, he saith, that at that time the Cleargies election of the

2. Thess. 2.

Platin. de vitis pontificum Romanorum in Pelagio 2.

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bishop was nothing worth, vnlesse that the Emperour had allowed his election. But this was before that Boniface had gotten the title of supremacie. Afterwarde, as the same Platina doeth shewe, though for a while the Emperour had still to deale with their elections, yet they often grudged at it, and sometimes did it without him, and saide they ought so to doe, and at the last made a law that the Pope should bee chosen by the cleargy of Rome, and the Emperours authoritie should haue nothing to doe in it. Moreouer the Bishops of Rome before that time, as all other bishops, were subiecte and obedient to their Emperours and Princes. They were called to generall councels, by the writtes and commaundementes of Emperours, and they obeyed: as before I shewed of the foure principall councels summoned by Constantinus Theodosius, and Martianus. Neither onely did they obey, when they were summoned to councels: but in all other thinges they did behaue themselues:

Platina in Paschali. 1. Adrian. 3. Leone 9. Gregorio. 7.

selues, as it becommeth subiectes to their souereigne Lordes. As our Matt.22.
sauiour Christ had taught them: who both did pay tribute him selfe vnto Cesar, and commanded his Disciples to giue to Cesar, ý whiche is Cesars, and was obedient vnto the Emperours Lawes euen vnto death, and neuer toke vppon him to disobey so much as the Emperours ministers, or officers whatsoeuer. As they had learned of Peter: who saith to all the faithfull, *Subditi estote omni humanæ* 1.Pet.2.
creaturæ propter Deum: siue Regi, quasi præcellenti; siue ducibus, tanquam ab eo missis, ad vindictam malorum laudem, verò bonorum: Be you subiect and obedient to all ordinaunce of man, for the Lords sake: whether it be vnto ý King as vnto the superiour, or vnto the gouernours as vnto them that are sent of him, for the punishment of euil doers, and for the praise of them that doe well. As saint Paul did warne the Rom.13.
Romanes, and in the Romanes all Christians: Let euery soule be subiect vnto the higher powers, for there is

no power but of God: and the powers that be, are ordeined of God. Who so euer therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receiue to themselues iudgement. **These lessons of Christe, of Peter, of Paul, the ancient bishops of Rome did shewe by their example, they thought them to pertaine not only to the laitie, but also to the cleargie not only to the poorest, but also to the richest Bishops. They thought the same which Chrysostome doth write vpon Saint Paul, that obedience to Princes is commanded to all estates:** *Omnis anima potestatibus supereminentibus sit subdita: etiamsi Apostolus sis, si Euangelista, si propheta, siue quisquis tandem fueris. Neque enim pietatẽ subuertit ista subiectio.* Let euery soule be subiect to the higher powers: though thou be an Apostle, saith Chrisostome, though an Euangelist, though a prophet: for godlines is not empaired by this obedience and subiection. **They thought that Constantine did the duetie of a godly Emperour, who when a councel**

Chrisostom. in Epist. ad Roma. homilia. 23.

of

of Bishops assembled at Tyrus had wrongfully and vniustly condemned Athanasius: he commanded them all to come to him spéedily at Constantinople, that you may proue, saith he, the soundnesse and vprightnes of your sentence and iudgement, *Coram me quem proprium esse Dei ministrum, neque vos negabitis*, Before me whome your selues can not denie to be the true and right seruant of God. But after that the successors of Boniface had felt the sauour of the supremacie: neither our sauiour Christes example, nor his Apostles authoritie, nor the iudgement of the fathers, nor the practise of the godly bishops coulde kepe the Pope within his boundes, in subiection to the Emperour: but he exempted first himself from his power, afterward al the cleargie, and lastly brought the Emperour in subiection to him self, taking the two swordes vpon him, the spirituall and the temporall.

Historia tripartit. lib. 3. Cap. 7.

Then ceased the Popes to call the Emperours their Lords, as Gregorie the first did call them, after his godly

Greg. Epist. lib. 4. cap. 76. & passim.

godly predecessors: and they beganne to call them their sonnes, and their children, as nowe they vse to write vnto them. Then did they make decrees, that the ciuil magistrate should haue nought to deale with any of the cleargie: where as before, Iustinian the Emperour did gouerne and rule the highest of them, as his lawes do shew, the which are yet extant. Then did they count them selues the onely Vicars of God on earth: not acknowledging that in Princes, which Eleutherius did in Lucius the auncient kinge of Englande: whome he willed as Gods Vicar within his owne kingdome to drawe him lawes out of the scriptures, there by to rule his owne subiectes. Then did they forbid, that bishoprickes and spirituall liuinges shoulde be taken at the handes of lay mē, no not of Emperours: they made them selues Lords of them, and there fore did condemne both such as gaue them otherwise, and such as receiued them. To be short, they grewe to such outrage of presumption, of rebellio,

Nouell. constitut. Iustiniano.

of

of ryot, of tyrannie, of extortiō, of lust, and all enormities: that a man might knowe the trée by the fruites, and the wise must nede abhorre that supremacie, out of the which such villanies and abhominations did springe into the worlde.

Chap. 13.

What fruites did springe out of the supremacie, wherein the wicked mischiefes and abominatiōs of the Popes liues and dealinges are, touched by their owne writers.

These fruites of the supremacy of the Romane Bishoppes, woulde be considered further in their liues and doings: which if I shoulde endeuor to runne them ouer all, such as pertaine vnto this purpose: I shoulde neuer make an ende. Wherefore I will touch but onely certaine of the chiefest, as it were for a tast: noting out of them, as

as neere as I can, the very naturall fruites of the Romish supremacie. Amongest ẏ which first there commeth in place their contention and ambition in procuring of the Popedome, for the which there hath ben cõmonly such corruption, such bribery, such debate, such imprisoning, murthering & poysoning, & all euill meanes vsed betwixt them: that in Platina, their owne secretarie and writer of their liues, it is a common note in verie many of them, that they were made Popes, some by Mars, some by monie, some by fauour of friendes, some by power of noble men, some by sorcerie and magike, some by like pollicies of the Deuill. *Pontifices ipsi a Petri vestigijs discesserant*, saith Platina. The Byshoppes of Rome were now departed from Peters steppes. Which complainte he doth make vppon occasion of their hatred, conceyued by one of them against another, through their ambition. For Iohn the ix. was vexed by Martine the seconde: so that being imprisoned he was faine to es-

Platina in Iohanne 10.

caps

cape by slight: Martine the seconde, made Pope through euill meanes, did restore Formosus, whome John had depryued. Afterwarde Formosus getting the rome by bryberie, came in by periurie vnto it, and liued in it accordingly. Steuen the first that succéeded him, did abrogate and repeale al the actes of Formosus, whose body he digged also out of his graue, cut off his two fingers, wherewith he hallowed Priestes, and cast them into the riuer. After Steuen came Romanus, Theodorus, and John the tenth, who did repeale the actes of Steuen, and restored Formosus actes to full authoritie againe. Which villanous dealing of them one against an other, enforceth Platina him selfe, though otherwise fauouring the Popes, to breake out into these complaintes: that the vertue and honestie of the Bishops of Rome nowe was decayed: that they did aspire and attaine vnto the office by ambition and briberie: that hereof did spring their hatred one against an other, when they were

Platina in Formos. 1. Stephan. 6. Romano. 1. Benedicto. 4. Christophero 1. &c.

were put beside it: that of this hatred there a rose a cõmon custome, which was almost kept alwayes afterward, that what the former Bishops had done & decreed, their successors would either wholy or in part take away: that these petie Popes (for so he doeth call them) did thinke of nothinge else, but how they mighte deface the name and dignitie of their predecessors, by repealing of their actes, that when the Church did ware wanton with honor and wealth, there being no prince in Rome to represse mens wickednesse, the lose licentiousnesse of sinne did bring forth these beasts, who through ambition and briberie did inuade the see of Peter: finally, that these Bishops had but short liues, because God did quickly take them out of the earth, as it were certaine monsters. And these are the testimonies that Platina doth giue of this trimme succession of the Romane Bishops, following one an other, when yet their power was lesser, and their supremacie not growen so high. If I should goe forward

to

to speake of their behauiour, who came after these men, and did succæde them in that sée: as namely of the crueltie of Sergius the third, who did behead the carcase of Pope Formosus, long after he was dead: of the beastlinesse of Iohn the thirtænth, a man euen from his youth giuen ouer to filthy lustes, and all dishonestie of life: of the sacriledge of Boniface the seuenth, who being driuen of the citizens out of Rome, did rob Saint Peters Church of iewels, and making money of them, returned to buy the Popedome: of Iohn the sixtænth, who to enrich his kinsemen, spared neyther heauen nor earth, regarding neyther Gods honour, nor the Churches commoditie: of Siluester the second, who gaue him selfe vnto the diuell, that he would helpe him to be Pope, vpon condition that he should haue him wholy after his death: of Benet the ninth, Siluester the third, Gregorie the sixt, of whom the first solde, the other bought the dignitie, and stroue together for it, three most ougly monsters,

Platina in vitis horum pontificum.

sters as Platina doth call them, and to passe ouer the rest, of Alexander the vi. in our owne dayes, who wasted and spoyled all Italy most miserably to make his bastarde Borgia Cesar a Prince: and hauing at the length certaine of the richest Cardinals at supper, did minde to poyson them to haue their riches for his bastarde, but him selfe was poysoned through the errour of his butler, who mistakinge the flagon gaue the good wine to the Cardinals, and to the Pope the poyson: If further I shoulde speake of all their straunge and horrible scismes and contentions, when two or three were made Popes at one time, and raised their thrones at once in diuerse places, of the which kind themselues doe number thirtie scismes, some of them lasting for fiftie yeares together, as namely that for which the councell of Constance was assembled by Sigismund the Emperour, because the state of Christendome was troubled then with three Popes, all chosen by Cardinals. The firste Pope in

Onuphrius in vita Alexandri sexti.

Italy

Italy, the seconde Pope in Fraunce, the thirde Pope in Spaine, and none would yeeld to other: ỹ very rehearsal of these and the like pointes, would I feare be tedious, and I coulde say no more of them; thē that which Platina doth say often, *O quantum degenerarunt isti Pontifices a suis maioribus:* Alas howe greatly do these Bishoppes degenerate from their aunceſters. Or rather that which the Apostle doth write to the Romanes, he spake it of the Gentiles, it was fulfilled in the Popes: Bicause they knewe God, and did not glorifie him as God, but became vaine in their owne imaginations, and turned the glory of the incorruptible GOD into the similitude of the image of a corruptible man: therefore God gaue them vp to their hearts lustes, vnto vncleanneſse, vnto vile affections, vnto reprobate mindes. Rom. 1. Wherefore, to leaue the rest which might be saide touching these fruites of the Romish supremacie, to the further search and consideration of the godly reader: onely this I can not

chose, but I must expressly note, as the chiefest pearle of their supremacie, that after they had gotten the loftie title of it by the graunt of Phocas, of Emperours subiectes, they became the Lords of Emperours, commaunding what they list, deposing whome they list, as though they were the souereigne kings of all the earth. First Constantine the Pope did onely resist Philippicus the Emperour, refusing to plucke downe images as he commaunded him. Then Gregorie the second, when Leo the Emperour gaue him the same charge, did take away from him his Empire in Italie: and Gregorie the third did both depriue him of the Empire, and of the fellowship of the faithfull. But in this point Gregorie the seuenth, who was named Hildebrand, before he was Pope did farre passe all his predecessors: for whereas before that time the Emperour had authorite to giue bishoprikes and other spiritual liuings, through all his dominions: Gregory the seuenth tooke authoritie vppon him

him to forbidde the Emperour to giue any such liuinges, threatening him withall, that if he did giue them, hee woulde condemne both him, and whosoeuer shold receiue them. Which commaundement of the Pope for as much as Henrie the Emperour misliked, thinking it vniust, and would not therefore obey it: Gregorie the Pope excommunicated him, and depriued him of his Empyre, assoyling all his subiectes of their allegeances vnto him, and charging them withall that they shoulde not obey him. Whereuppon a parte of his Empire did rebell, and great warres were raised against him by the Saxons: which, and other discommodities ỹ did ensue I will not stande vppon. Onely I do note the presumption of these Priests who both rebell them selues againste their Lordes and Emperours, and stir vp others to rebellion, vnder the colour of their supremacie. Whereof we neede not to seeke for the proofe in Gregory ỹ seuenth, who did so abuse the good Emperour Henrie, We haue

had experience of it at home within our owne realme, which Pius the fifth did raise to rebellion against our gratious Quéene Elizabeth: whome the Lorde defende for euer, as hee did then defend her: when Pope did curse her, he did blesse her. But to knit vp this point of the fruites of the Popes supremacie, this is the summe of all, that they doe seeke their owne dominion, the honour, the wealth, the pleasures of this worlde: they will rather spoile Princes and Emperours all of their right, then any part of their preeminence or commodities shal be empaired. Vppon this ground to satisfie their ambition, their coueteousnesse, their lustes, beside dominions in Italie, which with Italian policies by the discorde of kings and Emperours they haue gotten into their hands: they haue endeuored to take away, as I haue shewed in Hildebrand and might at large in sundrie others, which I omit for breueties sake, they haue don I say whatsoeuer they could to take away frõ Emperours, Kings, noble-

noblemen, gentlemē, and all the temporalitie, as they did terme it, their liberties of patronages, donations & presentations of al spiritual promotions, in al kingdomes and countries, reseruing to thēselues either alone, or especially full power, & authoritie to giue bishoprickes, and Abbayes, and Prebendes, & personages, and other such liuings. And al to maintain their inordinate ambition, their excesse of riot, their imperial pompe, their fleshly sensualitie, which are the naturall children of the Romish supremacie, the daughter of couetousnes & pride, the mother of mischieues and all abominations.

Chap. 14.

Howe the Princes of England made many lawes and statutes, against the Popish supremacie long before the time of King Henrie the eight, who did roote it out wholy.

THus hauing hitherto shewed & declared, how the supremacy, and Papacie of Rome, beeing not planted by Christe and his Apostles, was rooted first in ỹ Church by Boniface the third, and afterward spreade abroade farther and farther by his successours, so that it grew and brought forth the poysoned fruites, which I haue rehearsed: Now it doeth remaine, that I proceede to shew how it hath ben roted out of the Church of England by godly princes of famous memorie: whose examples some princes haue, I wish all princes of the earth would follow. And herein I shall euidently discouer and refute their errour, who beeing counted men of good knowledge and iudgement, haue borne me in hand, that the power & authoritie of the Pope of Rome was neuer banished out of this our countrie, vntill that King Henrie the eight did expell it, in the xxvj. yeare of his raigne, in the yeare of our Lord a thousand fiue hundred thirtie & foure.

For

For it is certaine, and shal be clearely proued, that many yeares before that King Henrie the eight was borne, or King Henries Fathers Father, the kinges of this Realme haue made lawes and statutes, against the Bishop of Rome his authoritie and iurisdiction, whiche he did wrongfully clayme and vsurp within their dominions, and therefore they did iustly remoue it and expell it. To the which purpose it must be firste considered, that vnder the colour of the decrées aboue mentioned, the Popes did take vpon them to preferre strangers vnto the rowmes of Archbishops and bishops throughout the Realme of England, many yeares together: and to place whom they list Abbots, and Priors in any religious houses, when so euer that the places were voide: neither onely to present vnto all manner of religious houses, but also to Prebends, Prouostries, Deanries, Parsonages, and such like. Which thinges as they were done to the great impeachment of the kings dignitie and

crowne imperiall of the Realme: so did they tend also to the disinheritance after a sort, of his maiestie, of his counsellours, of the nobilitie, of other his subiectes, which had by inheritaunce the giftes of such liuings: and to the great losse of the whole countrie, by decay of hospitalitie, and conueying of our treasures out of the Realme, through the meanes of straungers, who were preferred to these liuinges and spirituall promotions. For redresse of which faultes, the nobles and commons of this Realme, at the Parleament holden at Carlile in xxv. yere of the raigne of king Edward the first did present and exhibite a bill into the Parleament, of all the inconueniences and iniuries offered to the kinges maiestie, the nobles, and commons by the Bishop of Rome. Whereupon the Parleament toke order, and enacted, that from thence forth the Bishop of Romes authoritie shold take no place within this Realme in any such matters: if he dealt in any, they should be voide and of none effect. Which act

Anno. Domini. 1296.

made

made againſte the Biſhop of Rome, becauſe there was no penaltie ſet vpõ ſuch as did mainteine or ſuffer his doings to preuaile againſt the order taken: therefore not long after the death of this good king Edward the firſt, Edward the ſecond his ſonne, being king, a man of no ſuche courage as his father was, neither hauing leaſure thorough his great troubles with the Earle Mortimer and the Quéene his wife to loke to ſuch matters, the Biſhop of Rome did ſpring againe to doe what he would. The ſubſtance of this Act, made by king Edward the firſt, is not recited in the ſtatutes of the xxv. yere of his raigne: becauſe it is wholy mentioned in the firſt part of the ſtatute made the xxv. yere of King Edward the third. At the which time, in a Parleament holden at Weſtminſter, the ſame petition and Act made at Carlile was returned, and more ample order taken withal againſt the Biſhop of Rome. For it was prouided there and enacted, that whoſoeuer did fetche from Rome, or take any ſuch

Anno Domini 1350. cap. 1.

prouisions to disturbe any presentation or election made in this Realme, or the persons that were in possession of any spirituall promotions: that the prouisors and disturbers, their procurators, executors, notaries, and attournies, should be attached, and laid in prison, without baile, or mainprise: there to remaine vntil both they had answered the king such fine and raunsome as shold be taxed at his pleasure: and also had agreed with the partie wronged: neither should they be deliuered vntill they had put in sufficient sureties neuer to attempt any suche thing afterward. Againe in the xvij. yeare of his raign in the Parleament holden at Westminster, the same statute was inlarged, and the penaltie made, that the offenders therein if they came not to answere at their day in proper person, and were found culpable, they should forfaite all their landes, and goodes, their bodie should remaine in prison, & out of the kinges protection. It appeareth farther in the xxx. yeare that an excõmengment,

Cap. 1.

as

as they do tearme it, was certified by the Pope: whiche was diſallowed by the Juſtices, and the bringer thereof ſhould haue bene hanged and drawne, if the Chancelour of England had not prayed to the king for him. In the xxviij. yeare, the like acte was made, for ſuch as procured any citations or proceſſes from the court of Rome: that their procurers and attourneyes ſhould haue ſuch puniſhmentes and forfaitures as are before mentioned. Now in the time of king Richard the ſecond, who did next ſucceed him, there was a ſtatute made the thirteenth yeare of his reigne, in the Parleament at Weſtminſter, againſte prouiſors of benefices, with this penaltie: that they ſhould be out of the kings protection, and forfeit the benefice. But in the ſixteenth yeare of his reigne, the ſame king made more full and ſtraite lawes againſt the Biſhop of Rome: whereby he baniſhed his whole authoritie out of this realme, enacting, that no proceſſe from Rome ſhould be allowed: yea further, that if any ſubiect

Anno Domini. 1363. Cap. 1.

Cap. 15.

Cap. 5.

iect of this realme ſhould receiue, or fetch from Rome, or ſet forth any maner Citations, Preſentations, Fulminations, Buls, or any other things againſt the kings regaltie & crowne: he being conuict thereof, ſhould loſe and forfet all his landes and goods to the king, & his body to be at the kinges pleaſure, and out of his protection, and in the cauſe of præmunire. The ſame puniſhment alſo appointed for him, who ſo euer ſhould ſue any appeale to Rome. King Henrie the fourth which ſucceeded Richard, in the ſecond yeare of his reigne, in the parlament holden at Weſtminſter, did likewiſe make a lawe, that no ſpirituall or religious perſon, ſecular or regular, ſhould take any maner of promotiõ or liuing ſpiritual, or offices in any ſpiritual houſes, by any prouiſions of Licences or Buls frõ Rome, vnder the payne contained in the præmunire, as in the firſt & fourth Chapter of that ſtatute is declared. Againe in his firt yeare, at the parleament holdẽ at Couentrie, there was a lawe made to eaſe Archbiſhops

An. Do. 1401. Capit. 3. 4.

Capit. 1.

and

and Bishops of their great exactions, taken by the Pope and his officers of his chamber, for their first fruites. Againe in his seuenth yeare, an other lawe was made touching the Licences and Pardons graunted from Rome to the incumbents of any benefices, that whether they were graunted, or to be graunted, they should be vtterly voyde, and of none effect. Againe in his ninth yeare, bycause the Archbishoppes and Bishoppes of this realme, were after their elections greatly troubled by the Bishoppe of Rome, it was enacted that the elections of Archbishops, Bishops, Abbats, Priors, and other spirituall persons, should be free from all manner of interruptions and incumbrances of the Bishop of Rome. It were tedious to goe forward in the like sort with the Princes that followed: but by this taske the wise may easily perceiue, howe no lawe could bridle the vnruly vsurpation of the Pope of Rome, but almost vnder the reigne of euery Prince, for the space of two or three hun-

Capit. 8.

An. Do. 1407

hundred yeares, they were compelled to renue olde, and make newe prouisions and actes of Parliament against him: Notwithstanding all the which, his dealings were so outragious, and gathered eftsones new strength: that they could neuer be throughly repressed, vntill that God did raise vp our noble Prince of famous memorie King Henrie the eight, who perceyuing and vnderstanding, as well by his owne iudgement and knowledge, as also by the learned Cleargie of his realme, howe the Bishops of Rome haue of long time fallen away from the sound and pure religion of Christ, by their corrupt doctrine and abhominable pride: extolling them selues, not onely aboue all Bishops, but also aboue all Emperours, Kings, and Princes of the earth: disobeying the authoritie of rulers and magistrates, whom the Lord set ouer them, whom Christ did obey, whome the Apostles were subiect to: speaking lyes through hypocrysie, as they of whom S. Paul doeth prophecie, forbidding to

1. Tim. 4.

marrie,

marrie, and commanding to abstaine from meates, which God hath created to be receiued with giuing of thanks, of them who beleeue and knowe the truth: & to come to the chiefest point, deuising blind, erronious, prophane & vngodly meanes of obtaining saluation, by gadding in pilgrimage, by oblations to images, by kissing of reliques, by numbring of Pater nosters and Aue Maries vpon beades, by going barefote and barelegged, by creeping to crosses, by their pardons a pœna & culpa, with a number of péeuish toyes and superstitious ceremonies, to the blemishing of true faith, the anchorhold of all Christians, grounded on assured hope of saluation, by the death & passion of our sauiour Christ, which is empaired by Poperie: the the Noble Prince therfore, King Henrie the eight, séeing and considering these detestable enormities, and wicked vsurpation of the Pope of Rome, did vtterly banish his counterfet authority out of this realme of England, with the appurtenances of it. Which ha-

hauing him selfe begun in part to doe, he had it confirmed with the consent of the whole realme, by statute and lawe made in the eight and twentie yeare of his reigne, at a Parleament holden at Westminster, to the great comfort of all his faithfull subiectes, to the reuiuing of the dignitie of his imperiall crowne, and most of all to the true honour and glory of the Almightie. After this noble King, there succéeded the godly worthie Prince his sonne, King Edward the first, who not onely confirmed that lawe against the Bishop of Rome, but further procéeded in the establishment of true religion. And of late againe (albeit) some interruption grewe in the time of Quéene Marie, Our most vertuous and gratious Souereigne, Quéene ELIZABETH, following the godly steps of her noble father and brother, had it inacted in her first parleament, that the authoritie of the Bishoppe of Rome, and of al other forraine power, and potentates, spirituall and temporall, should vtterly be driuen away,

An. Do. 1535. Capit. 10.

and

and remoued out of all her maiesties territories & dominions: & that vpon such penalties vnto all her subiectes, that to vpholde, maintaine, or set forth any such forraine authoritie w̄in this realme, it is in some pointes and degrées high treason: so that they lose and forfaite their liues, landes, & goodes, who are guiltie of it. A statute that may séeme seuere, and is perhappes accounted of some ouerrigorous: but they who marke it wisely cannot chuse, but sée howe sharpe toles were necessary to rote out this wéede, which many godly Princes before King Henrie the eight did endeuour to nip of by sundrie good lawes, but it budded still againe, & brought forth such blossomes, or rather fruits, of rebellion, ambition, couetousnes, hipocrisie, & wicked superstition, as it was to be feared woulde haue poysoned the whole lande, had not our gratious prince vsed such sharpe instrumentes to rote it out vtterly.

I.

Chap.

Chap. 15.

A ſhort repetition of the pointes proued, witha cõcluſion of the whole. And an exhortation to the people of Englande to embrace this truth, with all the heauenly doctrine of Chriſtes religion.

Wherefore I doe wiſhe euen from the very bottome of my hearte, that euerie faithfull ſubiect, and right Chriſtian mã woulde weigh both this point, & al the reſt, which I haue ſaide, to ſatiſfie his conſcience in this matter of the ſupremacie: leaſt they builde vppon ſande, not on the rocke, Jeſus Chriſt. Let vs conſider ỹ our ſauiour did not graunt it to any of his Apoſtles: nay he did expreſſely forbidde ſuch ouerruling and dominion amongeſt them. Let vs remember, that as it was not giuen by him to Saint Peter: ſo neyther did Saint Peter practiſe it, nor the Apoſtles attribute it vnto him. Though it had beene giuen to Peter amongeſt the

the rest: yet what reason is it that the Bishoppe of Rome should be his heire in it? syth we reade not in the scriptures that Peter euer was at Rome: which we should haue redd doubtles, if it had ben of so great weight. Hereunto we must adde, that in the primitiue Church this preemincẽce was not acknowleged, either to, or by the Bishoppes of Rome. The godly Bishoppes of that Citie, who many of them were martyres, did not take it vppon them. The fower first principall and generall councels assembled out of all Christendome, did not yeelde it vnto them. What haue we then to do with Boniface the thirde, to whome the title of supremacie was graunted firste by wicked Phocas? What haue wee to doe with Boniface his successors: who haue sat in the chaire of pestilenc and haue made their scepter a scepter of iniquitie? shall wee rather followe them, then Christ, then Peter, then ỹ Apostles, then generall councels, then godly Bishoppes of Rome? Shall we not be wise, and learne to make a dif-

ference betweene the first Bishoppes that were in ỹ Citie, frée frõ such ambition: and betweene the later, who swarued frõ their stepes: For as they did followe Christe and his Apostles in preachinge and teaching the holy word of God, in ministring the sacramentes in plaine and humble mãner: in ordering well the flocke of Christe by good and wholesome discipline: so these of the other side, after that they had obteined ỹ supremacy of the Emperour, they encreased the sédes of errour and superstition, which before were cast, and fell away more & more from Christs example & doctrine, making them selues a newe priesthoode, & framing it after the manner of the priesthoode amongest the Iewes, both by chaunging the ministration of the Lordes supper into a sacrifice propitiatorie, and an oblation for the sinnes of the liuing and of the deade, though they were not partakers of it: and also by deuising to themselues such gaye and disguised vestures of cloth of golde and siluer, of veluet &

such

ſuch other ſtuffe, ſo that not Aaron was apparailed more gorgeouſly thē they. But this was the leaſt faulte: yet out of doubt a fault. For our ſauiour Chriſt did not abrogate the ceremonies of the lawe of Moſes, to bring in others like vnto them. But other thinges were greater, and moſt of all to be condemned in theſe Biſhopps of the ſupremacie: ỹ they deuiſed new wayes and meanes for mē to obtaine forgiuenes of their ſinnes and euerlaſting life, ſuch as neither Chriſt our ſauiour did ordeine, neither did they aduaunce the glory of Chriſt, our onely ſauiour. For they deuiſed that men might bee ſaued by their owne workes, and by praying to images, and by going a pilgrimage, and by ſetting vp of candles before the pictures of ſaintes, and by purchaſing of Pardons from the Biſhop of Rome, ſpecially, if they were pardons called a *Pœna & culpa*, and by trentals, and diriges, and by Maſſes of *Requiem*, & of *Scala cœli*, and by their tapers of ware, and by their ſacring belles, and

clackes, and by their paſcall, and by their par, by their ſenſinges and ſolemnities, by their deuout crœping to croſſes and wearing of cowles of Monkes, and ſuch other a thouſande trumperies, holy creame, holy oyle, holy bowes, holy aſhes, holy breade, holy water, to keepe them from euill ſpirites, and I know not what. Thus they ledde the people from their faith, and truſt in the bloode and death of our ſauiour Ieſus Chriſt, to put their faith and truſt in the Popes indulgẽces, and in ſuch other blinde illuſions: to the great daunger of their ſoules, & the diſhonour of the Lorde. Neither contented with this corruption of doctrine, they brought in a greater cõfuſion of diſcipline: calling away the elections of Biſhoppes, and handling of Church matters, vnto the courte of Rome: where the Market was, for ſpirituall promotions, for deciding of controuerſies, for bying out of ſins, for keeping of concubines, for cleanſing of purgatorie, for engroſing of liuings, for non reſidence vpon them, &

for

for what not? All was at Rome, and might be had from Rome for money. The Lordes vineyeard did lie waſte. The Church was become a denne of theeues. Wherefore, good Chriſtian brethren and countrimen, ſyth the light of the Goſpell hath opened theſe thinges vnto vs: let no man deceiue vs vnder colour of antiquitie, or by ſaying, thus and thus our forefathers haue thought many hundred yeares paſt, and therefore it is good. For if you wil haue reſpect to antiquitie: thē doe, I beſeech you, as I haue here done: beginne at our ſauiour Chriſts time, and ſo come downe to ours, as it were by ſteppes, and you ſhall ſée that there is as great differēce betwixt the primitiue Church of Chriſt for fiue or ſixe hundred yeares, and theſe latter times of darkenes which followed ỹ light, as is almoſt betwixt white and black in colour, or God and the deuill in goodneſſe. For the Biſhoppes of Rome in theſe latter ages haue ben ſo cleane contrarie in all reſpectes to Chriſt, that the Prophecie of ſaint

2. Thess. 2. Paul to the Thessalonias doth seeme to be fulfilled in them: in that he doth say, there should be a departing first from the faith, and then the man of sinne shoulde be discloſed, euen the child of perdition, which is an aduersarie to God, and exalteth him selfe against ỹ most higheſt. Which words, what Antichrist can they describe more liuely, then the Pope of Rome? For to passeouer his falling from the faith, and his corruption of doctrine which I haue already noted, as Christ was moste humble and meeke: so the Popes are moste hautie and proude. As Christ was most simple and pure: so the Popes are moste subtil and ful of treasures. As Christe saide his kingdom was not of this world: so the Popes doe lift them selues aboue the Princes of this worlde. As Christe went lowly vpon the ground: so the Popes must be carried aloft on mens shoulders for feare of touching the ground. As Christe in apparell, behauiour, and conuersation, applyed himselfe to common men: so the Popes in

Iohn. 18.

these

these thinges doe resemble rather the maiestie of Emperours. They may be wel compared to the Pharisées whom Christe did liken to painted tumbes, which appeare beautiful in the vtter-sides, but are within, ful of dead mens bones and all filthinesse. Such are the Bishops of Rome, most rich in robes of cloth of Golde, their very shoes set with pretious stones: but within, their soules moste filthie, with riot, couetousnesse, ambition, and other worldly vices, as their liues do shew, which are set forth vnto the world by Platina and others, men that knewe them well, and were conuersant about them. Wherefore, sith it is manifest that vnder colour of holines pretending to be Christes Vicars, they are Christes aduersaries, euen his greatest aduersaries, with drawing his people from their speciall trust in him to their own errours and wicked superstitions: therefore nowe, good Christian brethren, let vs followe the counsel of the Scriptures. *Dum lucem habemus, ambulemus in ea*: While we haue the light, let vs walk in the light, Matt. 23. Iohn. 12.

euen in the light of the Prophetes and Apostles. Whereby Christ doth teach vs the falsehode of Antichrist, that we may flye from him, and from all his workes of darkenesse: that we may detest his vniust supremacie, and erronious doctrine, and fantasticall ceremonies, and all the dregges of Babylon. *Venite ad me omnes qui laboratis & onerati estis, & ego reficiam vos*, saith our Sauiour Christ. Come vnto me all ye that are wearie and laden, and I will refreshe you. I will refreshe you, saith our Sauiour: he calleth moste comfortably vnto him selfe, all, which are trouble and afflicted in mind, thorough the consideration of the grieuousnesse of their sinnes, whiche deserue eternall death, and are ready to cast them into desperation: and he doeth promise them, that hee will ease them, without suing to Rome for pardons, or hauing Masses, or trentals, or dirieges, or other such folish fansies of men. But he willeth them to come vnto himselfe, who was called Iesus, that is to say, a Sauiour, by the com-

Matt. 11.

Matt. 1.

maun-

maundement of God, because that he should saue his people from their sins; of whom saint Iohn doth say, *Si quis peccauerit: aduocatum habemus apud patrem, Iesum Christum iustum: & ipse est propitiatio pro peccatis nostris: non pro nostris autem tantùm, sed etiam pro totius mundi.* If any man, sinne, saith Iohn the Euangelist, we haue an aduocate or Mediatour with God the Father, Iesus Christ the iust: and he is the propitiation, the pacifier of God, obteining mercy for our sins, yet not for ours only, but also for the sinnes of the whole world. Wherefore sith the Pope doth teach vs to haue other mediatours & aduocates to the Father, euen the saints, whom himselfe and his Cardinals haue canonized, and doth leade men so many wayes, as though they might be saued by them, where as our Sauiour Christ is the onely way, the trueth and the life: let vs leaue this false priest, and his buls, and his pardons, and the rest of his trumperies, and let vs thinke well of our godly princes, who haue cut out the rotes

1. Iohn. 2.

Iohn. 8.

of

of his ſupremacie, whence all the poyſon doth flowe. For the ſtaying of the whiche, leaſt it ſhoulde bee receyued into the bowels of the Realm, and corrupte the whole bodie: manye godly Princes heretofore beganne that worke, by making ſundry lawes and ſtatutes, which in our dayes King Henrie the eight, King Edward the firſt, and our gratious Quéene Elizabeth haue brought to good end, through the great mercy of God. That which our Sauiour ſaide,
Math. 15. is fulfilled herein: *Omnis plantatio quam non plantauit pater meus cœleſtis, eradicabitur*: Euery plant which is not planted by my heauenly father, ſhall be pulled vp by the roote. The light of Chriſtes Goſpell hath openly diſcloſed to vs that man of ſinne, and childe of perdition, which taketh on him to ſit in the temple of GOD, as God. It is manifeſt that his ſupremacie, with all his errours builded on it, are plantes which were not planted by God our heauenly father. God wil therefore rote them out, according to his

his promise: vpon the which promise, in part fulfilled already, we are to make our daily prayers, that he will more and more fulfill it: that he will rote out all, spedily, and throughly, not onely out of our Church of England, but out of all peoples consciences: that the seruants of God may be ioyned altogether in one Christian faith, setting their whole confidence in Jesus Christe alone, the sonne of the liuing GOD, who suffered cruell death, and shed his pretious bloud for the raunsome of all our sinnes, as many as beleeue in him, that he might ioyne vs to him selfe, and present vs to his father, making vs partakers of his owne glory with him. Which the Lord graunt vs of his infinite mercy, through our mediatour and sauiour Jesus Christ.

Amen.

FINIS.

COVRAGE INFANTE COVRAGE.